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CONTENTS.

LEADING ARTICLES:

The Irish University Question—Its Political Aspects.....	533
The Zulu War—A Change of Front	533
The Indian Budget.....	534
The Objections to the O'Connor Don's Bill ..	534
Mr. Spurgeon's Twenty-fifth Anniversary	535
LITERATURE:	
Life of the Late Prince Consort	536
Mr. Macvey Napier's Correspondence	537
Irish University Bill	538
Ecclesiastical Grants in Ceylon	541
Ecclesiastical Miscellany ..	541
The Dean and the Wesleyans	541
A Hint from a Colony	541
Scotch Church Patronage ..	542
Religious and Denominational News.....	542

The Great Bulgarian Demonstration at Philippopolis	542
Obituary	543
The Week	545
Sketches from the Gallery	546
The Irish University Bill Debate	546
ANNIVERSARY MEETINGS:	
The Friends' Yearly Meeting	547
Evangelical Continental Society	547
Ragged Church and Chapel Union	548
The Aborigines Protection Society	548
Congregational Total Abstinence Society	549
Other Anniversaries	549
Epitome of News	550
Miscellaneous	551
Gleanings	551
Births, Marriages, &c.	551
Advertisements	551

THE IRISH UNIVERSITY QUESTION.—ITS POLITICAL ASPECTS.

NEITHER the debate of Wednesday last, which, as your readers know, was adjourned, nor the somewhat heated and quite unreasonable discussion raised next day by the Irish members, are likely to advance the scheme proposed which The O'Connor Don and his colleagues have thrust upon Parliament. There is no adequate reason why a measure containing most vital principles, and in respect to the Irish Act of 1869 disturbing a legislative settlement, should be carried by a *coup de main*, least of all when it is proposed by a private member. It is, therefore, very satisfactory to find the Government indisposed to give the bill for endowing an indefinite number of Roman Catholic colleges, with the thin disguise of passing the money through a newly-created University, undue facilities for passing into law. Although the speech of the Chancellor of the Exchequer was not decisive as to merits of the scheme—stress being laid upon the need of a more mature examination of its provisions—it was fatal to the fundamental principles of the bill. When Sir Stafford Northcote denied that The O'Connor Don's bill was framed on the lines of the Irish Intermediate Education Act, such as in the absence of a conscience clause; when he said it was an open question whether the existing Universities in Ireland could not be adapted to the requirements of the people without creating another; and when he contended that the surplus funds of the Irish Church ought not to be applied directly or indirectly to denominational teaching, he propounded views which are quite incompatible with such a measure as that introduced by The O'Connor Don. These are not, as Mr. Lowe urged, matters of detail to be settled in committee, but vital points affecting the framework of the bill.

It is, we fear, apparent that the reluctance of the Government to help on a measure to which they have such serious objections will rather dispose many Liberal members to view it with all possible favour. They are ready frankly to admit that it is a bad bill—a proposal without precedent in modern English history; an endowment of Roman Catholic colleges, and in a most objectionable form; but they would wink at this ultra-sectarian job either for the sake of redressing an Irish grievance, or in order to pacify a troublesome Irish party. We venture to think that this policy is short-sighted, perilous, and unlikely to succeed. Mr. Gladstone's series of Irish measures, even his University Bill, was a manifest attempt to remedy long-standing injustice; and the reason why the latter failed while the others succeeded was because the

grievance was less real, and the proposal did not meet the imperious demands of an Ultramontane priesthood. Six years have since elapsed during which Dublin University has been thrown open and the Queen's Colleges have grown in favour, and not one year has passed since Parliament passed the Intermediate Irish Education Bill. At present it is more a question of party tactics than the redress of a crying grievance; of meeting a critical political emergency; of making an acceptable bargain with an exacting Roman Catholic hierarchy, who advance claims incompatible with the general welfare of society, than of consulting the ascertained wishes and interests of the Irish people. To descend to *this* is not sagacious statesmanship, but savours of political profligacy. And such a course violates the fundamental ethics of the Liberal creed. There is more true statesmanship in Sir Stafford Northcote's protests than in Mr. Lowe's abject surrender of all moral principles. To give in to such monstrous claims as are made in The O'Connor Don's bill for the sake of peace is in reality to defeat the object for which fair concessions are made. Surely the Liberals of England ought to take warning from the experience of their nearest neighbours. The supreme difficulty of France at the present moment is the enormous influence which her successive rulers have allowed the Romish Church to secure by condoning or conniving at its aggressions. And that clerical ascendancy cannot, as we are now seeing, be successfully assailed even under a free Republic; and the probability is that it will eventually strangle the Republic.

We contend, therefore, that to surrender what the Irish University Bill demands would in the end aggravate the Irish difficulty. Success would not only encourage the Romish hierarchy to make new demands, but increase their power of extorting them, and give them a fresh leverage. When one considers the compact organisation of the Romish Church, in Ireland as well as elsewhere, it is amazing that Liberal politicians should acquiesce in so short-sighted a policy. Those who have been bought once will have to be bought again, so long as they can drive a bargain. Such is the uniform teaching of experience in regard to the Romish Church. And what the Liberals of England will be selling is not—for deception is superfluous—the right of the people of Ireland to be educated as they please, but power to an Ultramontane priesthood to keep the laity in mental bondage. To do that—to furnish the hierarchy by means of public money with the instrument for effecting this object—for isolating the Catholic laity more and more from the rest of the community—this, forsooth, is advocated as the sign of Liberal enlightenment and the acme of Liberal statesmanship!

This is only one aspect of the question, but it is the most important. If our leaders will not face it, let their supporters press it on their attention. Nonconformists at least—and probably all earnest politicians will sympathise with them—are not prepared to sell their principles for a mess of pottage; to forswear the political justice and the claims of religious equality to bring about temporary party advantages. By resisting to the utmost such a measure as that recently propounded, and now proposed to be smuggled through the House of Commons, we are serving the highest interests of the Liberal party as well as those righteous principles of government a strict adherence to which will best promote the welfare of the community.

THE ZULU WAR—A CHANGE OF FRONT.

THE Government have at length taken a step which, but for some occult influences, would perhaps have been, and certainly ought to have been, taken three months ago. That it should have been taken at all will be a great relief to a country which has not the slightest chance of giving, either through Parliament or elsewhere, any opinion upon the foreign policy of Her Majesty's Ministers until such opinion is entirely superfluous. On Monday it was announced in both Houses of Parliament, not only that a Treaty of Peace had been signed by the Ameer of Afghanistan, but that Sir Garnet Wolseley was to be sent out immediately to take the supreme command of civil and military affairs in South Africa—or at least in Natal, the Transvaal, and the districts which are at present the theatre of hostilities. Sir Bartle Frere is to be relegated to the Cape Colony—if, indeed, that high-handed official is content to occupy so comparatively humble a sphere, a thousand miles from Zululand. The new representative of the Imperial Government is to be invested with full power to settle the Zulu question by arms or by negotiation as seems most expedient; the incapable but gallant Lord Chelmsford, without being actually superseded, being subordinated to his authority.

The announcement was welcomed in Parliament with great satisfaction as a tardy concession to the demands of the nation, although the inevitable concession was, as usual, spoilt by the manner in which it was made. At first Her Majesty's Ministers in the Commons, although strongly pressed, would vouchsafe no adequate explanation, although the House was about to adjourn for the Whitsuntide recess. The persistency of sturdy members of the Opposition at length extorted the admission that the policy which Sir Garnet Wolseley is to be sent out to give effect to will differ materially from that of the present High Commissioner. It was only when the adjournment of the House had been moved, and was persisted in, with a view to discover whether Sir Garnet Wolseley was to carry out, as Mr. Waddy put it, a message of peace or a mandate of extermination, and after many Liberal members had showed a resolution not to proceed with the business of the House till a definite answer was forthcoming, that the Colonial Secretary was allowed to state that the instructions given to Sir Garnet would be consistent with the desire always expressed by the Ministers to arrive at a honourable peace. He said that so far from extermination or any measure that might drive the Zulus to desperation being contemplated, Her Majesty's representative would be told that it was the object of the Government not to extend British territory, but to secure the safety of what we already possessed, and he would moreover be instructed to receive any *bonâ fide* overtures which might be made to him by the Zulu King. Lord Hartington expressed himself as satisfied with this explanation, which may possibly have been supplemented by a further statement last night. As his lordship justly remarked, the change which has come over the Government entirely justifies the action taken by the Opposition in respect to this most unjust and deplorable war.

The resolution which Mr. Chamberlain was to have moved, with the full concurrence of the Liberal leaders, deprecating the continuance of the Zulu war for the purpose of aggression or revenge, and urging that any overtures of

peace by Cetewayo should be favourably considered, hardly suffices to account for this remarkable change in the policy of Her Majesty's Ministers, although, as we firmly believe, this motion expresses the dominant feeling throughout the country, and probably the real views of both branches of the Legislature. But the eyes of the Government were, no doubt, thoroughly opened by Lord Chelmsford's recent application for further reinforcements, which indeed were absolutely necessary if Sir Bartle Frere's comprehensive and portentous scheme of conquest was to be carried out, and which, it is only fair to say, was severely condemned by Sir M. Hicks-Beach in the despatch published last week. The matter was getting far too serious in relation to Imperial interests to be longer dallied with, and at last the Government have deemed it imperative to sacrifice the *amour propre* of Sir Bartle Frere and Lord Chelmsford, and to ignore the marked sympathy for these officials entertained in high places, in view of the national perils which seemed to impend. The gravity of the emergency which has obliged the Government to take a new departure in their South African policy may be, alas! too easily indicated.

According to the recent advices from the frontier of Natal there are now 18,000 English troops in the field, besides colonial corps and native auxiliaries, making together an army of 30,000 men. In addition, reinforcements to the extent of something more than 2,000 are on their way from England, or under orders to embark. Such an army is enough to annihilate the whole nation of the Zulus at one blow if only a decisive battle could be forced. But the climate and the bush are enemies of a much more formidable kind. Upon these, under bad generalship, every regiment we have in the world—horse, foot, and artillery together—might be wasted in vain. And even under good generalship, such as was exhibited in Abyssinia and Ashantee, the cost must be out of all proportion to the objects professedly aimed at. When we send out our shiploads of boys all agog for a fight, we do not really send them against the Zulus. This is what becomes of them; we quote the correspondent of the *Standard*, who with a sort of heroism peculiar to an age of newspapers actually drove alone in a buggy through the hostile country from the Tugela to Gingihlovo. It is not impossible he owed his safety to the fact that the carcasses of horses and bullocks lining the whole distance formed a barrier such as even savages would hesitate to face. "When I came on the 60th Rifles and saw them," he says, "so cadaverous were their looks, so utterly changed and wasted down from what I had left them but ten short days before, I felt quite dazed when they surrounded me. The colonel was sick, and unable to move; the senior captain was doubled up, and a whole row of fine young fellows were lying for shelter from the burning sun under wagons, eking out their shade with an old tarpaulin—shaking with low fever, and exhausted by continuous dysentery—nine hundred men in the ranks, and only three officers fit to take charge of them, though others were manfully struggling against their sickness, and holding the field."

This is not the sort of military glory for which the Jingo faction bargained, and we observe that in its support the music-halls maintain an ominous silence. Meantime there is much talk of an advance; but as the season advances first, this becomes a more and more serious undertaking. Horses drop by the score as soon as they reach the frontier. Bullocks are slow, unmanageable except by native drivers, and after the grass is burned, as it will be soon, will be useless, for the simple reason that they cannot draw more than their own food. Mules, it is said, would be better, but they cannot be created on the spot, and to collect them is a work of time and money. To send troops far without their baggage in that climate is to send them to certain death. Probably the least expensive way of penetrating the country would be to make a railway at once, at a cost of

a million or two. The least expensive we say, for it is stated on good authority that we are even now spending on this wretched war at the rate of half-a-million a week!

We regret that the Government, who probably now intend to bring the conflict to as speedy a close as possible, have not taken Parliament more entirely into their confidence. They have evidently had enough of Sir Bartle Frere, albeit he is the very impersonation of their "spirited foreign policy." But somehow he does not pay, and the course he proposed threatened to involve his superiors in his own ruin. This time, at least, the peace party in the Cabinet has gained the victory, and we trust that, under altered circumstances, those overtures for an arrangement which, on the testimony of Bishop Colenso, the Zulu King has repeatedly made, will now be seriously listened to, and that Sir Garnet Wolseley will go out with genuine instructions to terminate a conflict which, from the first, has brought discredit upon the national reputation. There is strong reason to believe that Cetewayo clearly understands his ultimate ruin to be certain, whatever the cost to this country, and that he would gladly submit to almost anything short of extinction for the sake of peace. If that be so, it is monstrous to suppose that England, after all her heroic history, must send more thousands of her sons to a cruel and inglorious death, only to prove to Zulu savages that they are the better fighters.

THE INDIAN BUDGET.

It is mere justice to acknowledge that the Indian Budget has this year been treated with a seriousness and energy that have not often been devoted to the subject. But though Mr. Stanhope made the best of his case, he substantially admitted the necessity for Mr. Fawcett's threatened amendment, and anticipated it by promising all that could perhaps be reasonably expected at present. The Under-Secretary of State for India naturally made much of the difficulties with which his Government has had to contend. During the last five years the loss on exchanges, owing to the depreciation of silver, has been seven and a quarter millions sterling, while twelve millions had been expended on famine relief. Yet notwithstanding this enormous extraordinary expenditure, we are told that the deficits of the five years have amounted to no more than three millions, a portion of which has been met by increased taxation. Under these circumstances Mr. Stanhope thought that the charge of two millions for the Afghan war was a very insignificant matter. And probably there are many readers of his speech who almost wonder why such a fuss should have been made about "the bankruptcy of India." But the question whether a deficit is serious or not depends wholly on the capacity of a country to bear higher taxation. When by giving a single turn to the screw of the income-tax we can raise two millions, we can afford to assume a jaunty air about our deficits—at least those who do not pay the tax. But when there is not a single source of revenue that can be further pressed without danger of exciting a rebellion the case is very different. It is this that constitutes the real gravity of the financial situation in India. The taxation is too heavy already. It barely makes both ends meet even in favourable years. Expenditure has nevertheless been growing. The revenue is utterly inelastic, and attempts to increase it have already occasioned threatening disorders.

It is satisfactory, however, to learn that henceforth retrenchment is to be the order of the day. But in this country retrenchment is inseparable from peace and reform, nor is there any reason to suppose that the case is different with India. Now, when the Ministry speak so airily—as Sir George Campbell put it—of the expenditure on the Afghan war, they show a very insufficient sense of the close connection between the aggressive policy so long pursued and the difficulties of the present day. Supposing it to be admitted—which it is not—that the two millions to be lent by this country for

three years will pay the expense of recent slaughter, we cannot forget that the war is only the last exhibition of an imperious policy, which, though suspended by the late Liberal Government, has been the constant tradition of our rule in India. It is only the habit of thought engendered by this which enables us to hear without gasping of a military expenditure of seventeen millions by one of the most poverty stricken populations of the world. And unless this evil tradition is to be once for all abandoned, promises of retrenchment are mere moonshine. But Mr. Stanhope was, we fear, hallooing before he was out of the wood when he spoke of "the late war in Afghanistan." Sir George Campbell had a good deal of probability on his side when he said that in his opinion the negotiations with Yakob Khan were only the beginning of troubles. "They were treating," he said, "not so much with the *de facto* Ameer of Afghanistan, as with a man who hoped by their aid to become so, and they might find they had a second Shah Sujah on their hands." This, of course, remains to be seen. But the weight of authorities inclines to the belief that we have got a more expensive frontier than we had before.

If, however, our fears are happily disappointed on this subject there is no reason why the proposed diminution of the native army should not be speedily accomplished. But if the independent princes are to keep up their warlike establishments we fear the retrenchment will not go any great length. The proposed reforms, which naturally accompany a promise of retrenchment, are not exactly radical, but they are good in their way. The substitution, wherever possible of native for Indian officials will directly diminish expenses, and perhaps prove an indirect economy by lessening remittances at a loss to this country. The cutting down of public works has not a welcome sound. But the principle of limiting the expenditure on this item to the amount which can be borrowed in India is probably correct. We are glad also to hear that civil servants appointed in future from this country must be content with smaller salaries. The necessity for economy teaches virtue to individuals as well as to Governments. And perhaps less extravagantly paid officials might have a more brotherly feeling for native races. But we cannot leave this subject without a word of heartfelt regret that the blackest spot of Indian finance—its dependence on a Chinese vice maintained and defended by English arms—should have elicited no protest in a British House of Commons. Mr. Grant Duff indeed alluded to the feeling entertained by a party in this country, but he did so only to deprecate a reform that would "inflict on India so terrible, so utterly ruinous an injustice." We think we have heard something like this from the British publican, when his right to grow fat on poverty, disease, and madness has been doubted. But a strong case may, perhaps, be made out for a well regulated and legitimate trade in drink; and in this respect our position with regard to the opium traffic is immeasurably worse than that of the great grog interest at home. It depends wholly and solely on the consignment of thousands of Chinese annually to a horrible fate. In such a case it is of no use to talk of "six or seven millions." We are not going to be frightened out of our moral consciousness by big figures. The time has been when Indian expenditure was much more than seven millions below its present figure. And if we cannot keep it up without national crime we ought to make so much less suffice.

THE OBJECTIONS TO THE O'CONOR DON'S BILL.

If the supporters of the Irish University Bill are really able to defend the bill against the assaults which have been made upon it from so many quarters, it is time that they did so. As yet that has scarcely been attempted. Apparently the hope of The O'Connor Don and his friends was that the measure might be suddenly introduced, and, with the assent of a majority on both sides of the House of Commons, pushed

through without serious opposition, or any severe scrutiny of its provisions. If that be so, their policy has been altogether unsuccessful, for the rapid progress of the bill has been made impossible. Its real character has been thoroughly exposed, and it has become evident that it will be difficult to carry it at any time, and quite impossible to do so during the present session.

In that respect the bill has had a very different reception from that accorded to either the Intermediate Education Bill of last session, or the bill of the late Government in 1873. When Mr. Gladstone brought in the last-named measure the general impression was that he had achieved another triumph, in overcoming an obdurate difficulty of long standing. The Nonconformists were somewhat in doubt as to its character and tendency; but at an important conference held to consider its provisions, they were able to express approval of the measure to the extent of supporting the second reading; though it was resolved that certain modifications were required, to ensure that the practical operation of the bill should be in harmony with the declared purpose of its framers. The opposition was, in fact, narrowed to the proposal of giving to the governing bodies of denominational colleges the power of appointing members of Dublin University, which was to be enlarged and liberalised by the bill. The Government were ready to yield to these objections, and as that drove away some of their Roman Catholic supporters, the second reading was defeated by a small majority.

But The O'Connor Don has not been allowed the enjoyment, for even the briefest period, of the luxury of supposing that he has succeeded where Mr. Gladstone failed; and, instead of a chorus of congratulations, there has been a stream of hostile criticisms, unmingled with any expressions of approval of great value or significance. At the very utmost, the bill has had so much support as is involved in the half contemptuous feeling of latitudinarian politicians—"if such a measure will satisfy the Roman Catholic hierarchy, will keep the Home Rulers quiet, and get a most troublesome question out of the way, let it be passed with as little delay and difficulty as possible."

It would be a mistake to suppose that, because the Liberation Society has been prompt and decided in pointing out the purpose and tendency of the bill, the opposition is one of a Liberationist character only. Other bodies, animated by different motives, and looking at the subject from a different standpoint, have equally condemned the measure; and now that time has been gained, we may expect a multiplication of these protests. Even the expectation that the support of the Irish Methodists and Presbyterians may be obtained, because each body has a college which might profit by affiliation to the proposed University of St. Patrick, appears to be ill-founded; since the letter read by Mr. M'Arthur, M.P., at the conference on Monday, shows that the authorities of the Methodist college object thoroughly to the bill, and the Presbyterians are known to be equally hostile.

Nor is the attitude of the Press in regard to the bill less significant. With only two or three exceptions, every important organ of opinion has taken objections to the measure, which ought to prove fatal to it. If the views of the *Nonconformist*, the *English Independent*, and the *Daily News* are to be accepted with caution, as coming from prejudiced quarters, that at least cannot be said of the objections taken by the *Times*, the *Telegraph*, the *Standard*, the *Pall Mall Gazette*, the *Saturday Review*, and the *Scotsman*, to say nothing of some of the ablest of the provincial journals. We do not say that all these are seeking to defeat the bill; though most of them desire its defeat, and all of them have furnished substantial reasons why Parliament should not pass such a measure. Some of them are scandalised at the disposition to make legislation on this question dependent on the will of the Roman Catholic bishops, or on electoral or party exigencies; others object to a reversal of the policy adopted in the Irish Church Act, and in recent legislation relating

to University education in England and Ireland, and point out, with great force, the inevitable effect of the measure in sustaining, and even multiplying, sectarian ecclesiastical institutions of the most exclusive character.

The bill is, in fact, exposed to three fires, each of a very destructive kind. There is the purely Protestant opposition—which comes from the Conservative party, and also from Scotland. There is the opposition of the religious equality party, which naturally refuses to let the good work of the last few years be suddenly undone—to see a levelling-up taking the place of a levelling-down policy, and to assent to the endowment of a score of little Maynooths, after getting rid of the grant to the greater institution. But it might be possible—though it certainly would not be safe—to disregard the objections of both these sections, and to carry the bill by a combination of Liberal and Tory supporters, if there were not also the opposition of those who approach this question mainly from the academic point of view, and contend that the higher interests of education will be seriously prejudiced if The O'Connor Don's measure is allowed to become law.

The statements made in the House of Commons by Lord Edmond Fitzmaurice and Mr. Plunket, and by Mr. Stanley and others at Monday's conference, are too important to be disregarded, because they tend to show that even on educational grounds alone the bill is a thoroughly bad one. It is vain therefore for Mr. Lowe and others to insist on the value of higher education, as the best means of holding Romish superstition and priestly domination in check. That line of defence assumes that the bill, however objectionable in other respects, would be efficacious as an educational measure. That, however, is just what is denied. This bill is really a bill for subsidising sectarian institutions in Ireland. The proposed University would be merely a means to that end. It would work down to the exigencies of the colleges, instead of raising the colleges up to the level of the University. The motive of the bill is not the promotion of the objects proper to a University; but one of quite another sort, and the framers of the bill have scarcely taken pains to conceal that fact. Therefore, as friends to the intellectual advancement of the Irish people, quite as much as on other grounds, we are bound to prevent it, or anything like it, becoming a statute of the realm.

MR. SPURGEON'S TWENTY-FIFTH ANNIVERSARY.

Of all the Baptist ministers of the present generation, foremost amongst the foremost of all the Nonconformist ministers of this generation, Mr. Spurgeon will take rank, according to his work, with the greatest who have preceded him. In the old times, such organisation of Christian work as he has made was undreamed of—excepting, perhaps, by those who founded the ancient Cathedral system of England, of which no Cathedral is now an example. Here, there was something of what is to be found in connection with the Metropolitan Tabernacle—institutions of learning, of preaching, of evangelisation, with a president who put into all this work, life, animation, and vigour, and who in himself gave the highest example of life. The old cathedral system was, in fact, the type of the Metropolitan Tabernacle, and it is most singular that it should have been left to a Baptist minister to revive it to an extent that even Bishop Benson does not yet dream of.

The meetings connected with the celebration of the twenty-fifth anniversary of Mr. Spurgeon's settlement with his church, were characterised by a beautiful enthusiasm—we say beautiful, because there was nothing of the element of manufacture about them. The entire spontaneity would have been wonderful if it had not been natural. Mr. Carr read a history of the pastorate, extending from the day when Mr. Spurgeon went to the New Park-street Church to the present time. New Park-street Church, which it was so difficult for strangers to find, has had one of the greatest of Nonconformist histories; Dr. Rippon, whose portrait is now to be seen in one of the rooms adjacent to the Metropolitan Tabernacle, being one of its foremost representatives. After his time, as Mr. Carr stated, there came, as there often comes

in the history of individual churches, a period of decline; and probably, certainly as far as our own observation extends, that decline was at its worst when, by what may hardly be described as less than Divine inspiration, Mr. Spurgeon was invited to become the pastor. Mr. Spurgeon preached for some time, as we know and as we saw, in a nearly empty building, but gradually his fame grew. That, however, is the least that should be said, even of that period. And for this reason—that Mr. Spurgeon worked as hard when he preached under the most depressing circumstances as he does now under circumstances that should inspire the very dullest of men. That is a fact which we have not seen noticed; but we think it may be stated that to work, as well as to preaching, Mr. Spurgeon has owed, ever since he came to London, the largest and the best results of his labours. The Spirit of God is present in all actions—not merely in the spoken voice, and often less in the spoken voice than elsewhere.

It was not merely unavoidable, it was both fitting and necessary, that constant references should have been made throughout the anniversary proceedings, to the remarkable characteristics of Mr. Spurgeon's preaching, as well as to the marvellous—for by no other word can they be characterised—results of his preaching. Yet, have they been marvellous, excepting in one sense? Here has been a man amongst us of rare power—the rarest of power—utterly unselfish, as all his life has shown, and never more strikingly shown than when he declined for his own use the magnificent testimonial presented to him by his congregation. Utter unselfishness is in itself a sure source of moral influence. At the same time, as Mr. Spurgeon would be the first to say—who, by the bye, would refuse the application—it cannot be obtained, and it never has been obtained, without the direct influence of a higher Spirit than that which belongs to mere humanity. The "Divinity" comes in, and to that, as Mr. Spurgeon would say, is the great work he has done owing.

Mr. Spurgeon's naturalness was perhaps not sufficiently referred to at this meeting. Yet that has been a marvellous secret of power. Nobody is anything in moral influence unless he is himself. Mr. Spurgeon has always been himself. We really do not like to say more about him in these columns, or in any columns, simply because words are so inadequate to express both feelings and thoughts; but the address of the senior deacon, Mr. William Olney, at this meeting has supplied us with some facts which we are grateful to publish. Such as:—

There is in this Tabernacle to-night a large body of people who owe their first knowledge of Jesus to Mr. Spurgeon. God only knows how many. Last night Mr. Spurgeon told us that during the twenty-five years of his ministry there had been added to the church upwards of nine thousand persons. Out of these, a large proportion—by far the largest proportion of men and women—brought to a saving knowledge of the truth were through his instrumentality. I ask you in the remembrance of this glorious text—a text emphatically insisted upon from this pulpit—"not by might, not by power, but by My Spirit, saith the Lord of Hosts," I ask you by whom the work has been done? Our cry is not to our pastor, but let the glory and honour be ascribed to Him who gave, to Him who sustains, and to Him who will, we trust, keep him faithful for many a year, until the "golden wedding" comes.

No description can do justice to Mr. Spurgeon's own address. Some persons would—and they generally do—make such an occasion a rather solemn one. Mr. Spurgeon took his six thousand and odd pounds—handing them over to other people, with a lively humour. Amidst this humour, there is something said that should go right through the heart of both Christian and non-Christian. It is this:—

I should not like anybody to suppose that my Master keeps servants and does not pay them well. I should not like people to think, with regard to my servants, that they had got a bad master who did not pay them proper wages. I always go in for raising everybody's wages all round, myself included. Still, I should not like to have it said that the Lord Jesus Christ did not give His servants an abundant reward, and give them good wages. But, when I gave myself up to Him at first to be His minister, I never reckoned that He would give me anything except raiment to put on and bread to eat. I recollect when my income was 45*l.* a year. Well, I do not know, but I think that I had more money to spare than I have got now. I had not many things to drag at me then, somehow. Well, I never lacked; I never wanted anything. When I came to London I desired to keep up the feeling that I was to serve God altogether, and give myself and all that I had and all that I should ever get entirely to Him, and just to be a gentleman commoner upon the bounty of God, whose livery would always be found him, whose bread would be given him, and whose water would be sure. So have I lived. I get, sometimes, requests for loans of hundreds of pounds, under the supposition that I am a very rich man. I never was a rich man, and never shall be, and yet I am the richest man in England, if you can make that out, because there is nothing that I want on earth but I have it. I have not any wishes which are not gratified and satisfied, except that I

always want to be doing more for Jesus Christ, if possible. I like to get hold of some more money that I can turn to account in some way for the advance of the Redeemer's cause, and that I have done from the first day even until now. The outside world cannot understand that a man should have any motive except just that of personal greed; but, if they did but know a little better, they would understand that vile as the dust beneath one's feet is the idea of hoarding together thick clay when once you rise into the superior motive of love to Jesus Christ and a desire to promote His kingdom among the sons of men. I do not take any credit to myself for that. I do not know that I ever had a temptation in that direction since I have been able to judge of spiritual things at all.

Here is some of Mr. Spurgeon's humour as well as of his intensity. It is all one. No man probably ever had such devotion from his own congregation as Mr. Spurgeon has. It would be curious, if it were worth anything to do it, to contrast him with some others in regard to this characteristic Non-conformity. The *Quarterly Review*, followed by the Bishop of Ripon, has quoted him. For what? For the bravest utterances as to the influences of the State-Church. Mr. Spurgeon's letter, read at the last public meeting of the Liberation Society, is proof enough, if any proof could possibly be needed, of his being what he always has and always must be—in preaching, the Latimer; in steadfast Non-conformity without a superior.

Literature.

LIFE OF THE LATE PRINCE CONSORT.*

We resume the consideration of the life of the Prince Consort as far as it is exhibited in this book. It brings the narrative down to the close of 1859, a period of three years being occupied by the present volume.

There is much of interest brought before us, and the times were stirring. We regret, however, that this volume was not kept back until the next and last one should be ready for publication, as the drama of Italian unity is here abruptly broken off in the middle, and we could more justly have appreciated the attitude of the Prince Consort towards it had we been able to consider the whole course of those events at once. We also regret to say that the further we get on in this biography the less we admire the treatment. In the first place, the conditions under which it has been written make it impossible for a thoroughly genuine biography to have been written. However high the character, and considerable the abilities of the late Prince Consort, there is a strain of adulation pervading this volume which is inconsistent with true mental portraiture. The Prince Consort, instead of being described as a man, and therefore with the imperfections and inequalities incident to humanity, is converted into an object of dolatry, and the clouds of incense sometimes rise up so thick as almost to conceal the form of the object of worship. This exaggeration is injurious even to the sentiment of respect which most men rightly feel towards the late Prince Consort, and tends rather to produce that state of mind which the Athenian felt when he ostracised Aristides because he was tired of hearing him called the Just. Again, in spite of all the difficulties and temptations which beset the position of the Prince, we cannot doubt that his soul was generous and liberal; that he had a heart longing for progress, so far as he understood it; and that especially in speculative and theological matters his views were broad and comprehensive. Unfortunately the biographer, though an easy man of letters and free no doubt from bigotry, is a person of Conservative sentiment, and not in sympathy with popular movements. We cannot help feeling that the bias of Mr. Theodore Martin has coloured the biography, and that in many respects less than justice is done to the Prince Consort. Undoubtedly, if we were to judge him by this life, we should be forced to say that, while full of kindness and of a wish to ameliorate the condition of the poor, he was too much inclined to echo the sentiment of the benevolent despots of last century—"Everything for the people, nothing by the people." In these pages we see a gradual shrinking from the Liberal party, and a growing leaning towards the Conservatives, which is not unnatural in persons of princely station as Liberalism gradually develops its democratic side. We do not say that if we had access to all the private memoranda of the Prince we should find him in sympathy with the popular movement, but we hope that there might be found passages which, if quoted, would show him less jealous and apprehensive than he appears to have been in political matters.

* *The Life of His Royal Highness the Prince Consort.* By THEODORE MARTIN. Vol. IV. (Smith, Elder, and Co.

As far as this volume is concerned, the leaning towards Austria, the jealousy and suspicion of Louis Napoleon, and the coldness, not to say the repugnance to the cause of Italian unity and independence, are painfully displayed. Lord Palmerston and Lord John Russell, each heartily in sympathy with Italy and with her national aspirations, evidently had many a hard tussle with the influences of the palace in the course of the year 1859. The way in which both these statesmen are spoken of is not satisfactory. But they were trained in the old school of English statesmanship, and both were men of firm will and of strong conviction; and it is satisfactory to know that in their hands the guidance of England's course would never be allowed to deviate from the path of popular progress in her foreign relations, no matter what courtly pressure might be brought to bear. There have been and are now other statesmen who know better how to flatter and cajole, and who are therefore far more popular at court; but courtiers should remember that it is better for the security of the Crown, as well as for the honour of England, that the Minister responsible to Parliament should really be the adviser by whom the Crown is to be guided, and not seek favour by servility, nor be an echo who pretends to offer as independent advice what he has already heard in the closet as the advice which will be acceptable.

The present volume does not challenge constitutional principles in the way that the preceding one did, and where the biographer is silent we are left in ignorance as to the extent of the interference of the Crown; for there is always a complicity of silence between Cabinet Ministers and ex-Cabinet Ministers, so that we learn nothing of their relations with the Sovereign till politics have passed into history. But the strength of the Crown's influence lies in the obscurity of its exercise, and if a claim to direct and over-rule the convictions of a Minister were openly put forth, the political contest, instead of being between one party and another, would be between the Crown and the people.

No doubt for a time the active support of the Crown is useful to a Minister, but let it be once supposed that the Sovereign is capable of partisanship, and it will be found that the strength so gained is like the strength drawn from stimulants, which leave the human body permanently weakened. Indeed, we would say to those politicians who, like the writer in the *Quarterly Review*, have lately claimed as of right a considerable amount of initiative for the Sovereign, and who are presumably in favour of our present Monarchy as an institution, that they should take heed lest by introducing that which should be as sacred as the ark of the Israelites into the fray, they may chance to lose the battle and the ark as well.

Ten years ago no one ever heard the name of the Queen mixed up in party politics, but since the administration of the present Prime Minister, we have had more than enough of it. The publication of the book which we are reviewing, which must have been considered by the Queen's Ministers, has been in itself a challenge on the constitutional question. It would be a pity if politicians supposed that because the London Press shrinks from speaking out, there is not a considerable feeling outside of London that there has been lately too much of an ostentatious parade, not merely of that proper confidence which it is the duty of the Sovereign to accord to any Minister who has the support of the House of Commons, but of a special personal favour—a proclamation so to speak of "the man whom the king delighteth to honour"—while there has notoriously been something like studied incivility in high places to others whose lifelong devotion to their country entitles them to more respectful treatment, and at the same time raises them above sensitiveness to petty slights.

It is a wholesome rule of English politics, that for every public act of the Sovereign the Ministry are responsible, and it is therefore open for us freely to criticise all such acts, without the imputation of want of loyalty to the Crown, or want of courtesy to a lady. We have dwelt on this topic a little because there seemed lately in the House of Commons a tendency on the occasion of Mr. Dillwyn's motion to a certain reticence amounting almost to hypocrisy on many matters which are notoriously the subjects of common conversation among members of Parliament in private. Mr. Dillwyn's motion may have been indiscreet and inopportune, but it is a little startling to find even Mr. Gladstone, after his own utterances on the subject of the Constitution, taking the line he did in the recent debate. There have been many dangerous innovations tried lately, and though, no doubt, the Government would have been restrained had the House of Commons discharged its duty, yet none the less do we hold it the right of a

minority to speak out not once only in order to warn the constituencies, and make popular control once more effective in politics.

We have noticed in this volume two or three things which appear to be worth mentioning, but we will not undertake to give any further general appreciation of the book. We remark with satisfaction the full recognition of the principle that the Sovereign may not correspond with foreign sovereigns on politics without her letters being first submitted to the Minister. (See page 32): "This letter [a letter from Prince Albert to the Emperor of the French] was submitted in the usual way to the consideration of the Prime Minister and Lord Clarendon." Undoubtedly this principle should apply equally to any letters touching upon public affairs written to any official. It is desirable this point should be emphasised, as we have lately seen a tendency in the answers of Ministers to evade responsibility for personal direct communications of the Sovereign, and afterwards to explain away their plain meaning.

On page 223, writing of Lord Ellenborough's despatch to Lord Canning in reference to the latter's Oude proclamation, the right course is clearly laid down. We may remind our readers that Lord Canning having issued a proclamation confiscating the lands in Oude with a view to re-granting them upon the holders making submission, Lord Ellenborough wrote a despatch censuring him severely, and published this despatch before it could reach Lord Canning, and without waiting for any explanation. As to this conduct we read—

In any case . . . the courtesies of official life, not to say the rules under which government of a distant possession is alone possible, required that any remonstrance which they thought it their duty to make should be addressed to the Governor-General himself, and should not be made public. No measure short of one which demanded his immediate recall could have justified a departure from this rule.

We agree entirely with this proposition. But we find our Ministers the other day repeating Lord Ellenborough's fault. They published a despatch full of severe censure upon Sir Bartle Frere, and yet they did not recall him. If he deserved an open censure, he certainly was not to be trusted with the government of a dependency, the conduct of a war, and the conclusion of a peace.

Let us now turn to one or two other matters which we think deserve notice. At page 75 we read of the "horrors of massacre, torture, and mutilation" in connection with the Indian Mutiny. When we remember how much the English imagination was inflamed during the Indian mutiny by these charges of mutilation; and, further, with what ferocity that rising was suppressed and how entirely these charges of mutilation failed to be substantiated by any evidence, we regret to see them repeated after twenty-two years by a writer who should be scrupulously careful to say nothing to inflame national animosity, especially when he can produce no evidence in support of his allegations.

At page 59 the writer speaks in a note of the "murder" of the Emperor Maximilian. No doubt at court this is the way in which the executions of royal persons was commonly spoken of, but Mr. Martin might here, too, have remembered the facts. Maximilian was induced by the Emperor of the French to accept the Crown of Mexico, and endeavoured to obtain and to hold it by French auxiliaries. The Mexican nation never acquiesced in its subjugation, but after a certain time the French army of occupation thought their work would be made easier if they treated all armed resistance as brigandage or rebellion. A proclamation was therefore put out by Maximilian as Emperor at the instigation of the French, by which all Mexicans taken in armed resistance to him would be shot. Many Mexicans were shot under this proclamation, and it was in retaliation for this barbarous proceeding that the Mexicans, when they took him, after a military trial, caused him to be shot. Maximilian's career and end were sad enough, but to speak of the execution as a murder is a gross abuse of language.

This mode of writing, however, is the natural outcome of habits of thought contracted among courtiers, whose minds as well as their backs grow supple, and who must find it hard to remember that the rights of nations far transcend in importance and in righteousness those of the kings to whom in State language these nations are said to belong. We should have been glad if in this volume the veil had been lifted a little more from some public matters as to which we are still left in the dark about the Prince Consort's views. For instance, it is somewhat significant that while Mr. Martin gives us a short and very incorrect résumé of the causes of the Chinese war of 1857, there is not a

word in the book as to what Prince Albert thought personally as to the justice of our conduct. We hope and believe that the Prince was too good a man not to be disgusted at the fraud and injustice out of which the war grew, and the hypocrisy with which it was justified. But while the book is overloaded with trivial details on other matters, here, when we look for some words of generous condemnation we find—silence. On the whole, we leave this book with the feeling that, while it undoubtedly contains much matter which we are glad to have read, it is, nevertheless, in no real sense a biography; and that while it aims at glorifying it does less than justice to its object.

MR. MACVEY NAPIER'S CORRESPONDENCE.

Heine, in one of his most characteristic passages, tells us that always when he read of any great achievement of history, he was seized with a strong desire to know something of the woman who had been the inspiring force behind it. It is certain that in most great movements there has been some hidden or half-hidden actor who has realised all the more efficiently the ideal that inspired him through the very obscurity in which he chose to work. Something of Heine's feeling is natural, though we need not think exclusively of women. This principle has been perhaps as strikingly exhibited in English periodical literature as in any department of activity. We speak, for example, of the *Times* and the *Daily News* as a kind of living entities or personalities, and hardly allow our thoughts to concentrate themselves on the individual character which they reflect, and by which they were formed, surely and gradually. We speak of the *Morning Chronicle* without thinking of Black; and the name of the *Edinburgh Review* does not inevitably recall the memory of Mr. Macvey Napier, who undoubtedly did much to establish and maintain its great influence. We somehow think of Lord Jeffrey as the life long alter ego of the *Edinburgh*, guiding it and imparting to it that peculiar zest of lively, if not always deep-sighted, criticism which was found to please the public chiefly sought to attract far better than more sober and sympathetic judgments might have done. But though Lord Jeffrey held the reins of the *Edinburgh* for a long period, and handed them over to a less brilliant writer, he himself acknowledged that it was a clear and shrewd editorial head, and that "ever since his retirement they had been in such hands as can have left those interested in its success no cause to regret my retirement."

The volume of correspondence which Mr. Macvey Napier's son privately printed fully a year ago and has now published, will, we believe, be found amply to bear this out. Macvey Napier became editor in 1829, having already approved himself as a contributor, and he remained editor up to his death in 1847—that is, through some of the palmiest days of the "Blue and Buff." Very remarkable was the tact which he showed not only in extending the circle of the *Edinburgh's* contributors, but in managing them, causing them to drop objectionable subjects without feeling they were slighted, and to fix on more desirable ones; freely excising party and offensive matter, or passages only faulty through being over-rhetorical. He commanded the services of the most distinguished writers of the time, but their reputations did not lift them above his authority. He was no nominal editor, but a real controlling force, sometimes doing considerable execution on articles by such men as Carlyle, Thomas Moore, Sir James Mackintosh, Sir David Brewster, Macaulay, Sir James Stephen, James Mill, and Sir William Hamilton; and in later days by Lord Lytton, George Henry Lewes, and Thackeray and Dickens. On all matters that may be conceived to come within the scope of editorial prerogative he was absolute—not in most cases condescending to give reasons, as it would seem—and he was very careful in all cases to know precisely the nature of that with which he was to be served, and was very jealous in watching that nothing foreign should be introduced. He was, in fact, a *beau idéal* editor—recognising his own responsibility and the welfare of his *Review*, and permitting no whim or caprice of any kind to come into exercise. It was because of the reliability and the solidity of his judgment that he was so implicitly trusted by such a varied circle of distinguished contributors. As he was thus led to correspond freely with men who stood first in their several departments, and as they were thus induced to express their views on many points more freely than they could do even in the *Review*, we have in this

volume a valuable addition to the literary history of the earlier half of the present century.

Many of the letters here given throw light on points which have hitherto been doubtful, and will set not a few others at rest. Here, for instance, we have the most conclusive proof that Mr. Carlyle's earlier articles, which seem to be so free from many of the peculiarities of the later Carlylese, owe something to the editorial pens of Lord Jeffrey and Macvey Napier. The careful reader, too, will be deeply interested in the many hints he will here find of articles suggested and never dealt with. Did Mr. Carlyle ever write that essay on Byron, which was to bear so hardly against the poet-peer? Did he ever complete that article on Martin Luther, or that diatribe against "The Literature of Desperation," as exhibited by Abbé Lammenais and George Sand?

It is a very great pity that Mr. Macvey Napier's own letters have not been as carefully preserved as were those that came into his hands. The book would thus have been much more valuable, for many such points as these would have been plainly cleared up. Even as things are the book is, as we have said, a valuable repository of information and character. We say this advisedly, for the prepared reader will see several of the correspondents in a clearer light than might be found to play upon the pages of their own autobiographies. Brougham figures before us the same self-assertive, ambitious, scheming, and monopolising man as we have met incidentally elsewhere. All those connected with him clearly had a kind of dread of him, but little real respect. Mr. Macvey Napier of set purpose withheld from him the knowledge of the new contributors whom he introduced to the *Review*, and yet from motives of policy he had to keep Brougham in good temper. It says much for his diplomacy that he was so successful. We give a short passage which will show how skilfully Brougham made use of his power to exclude others from entrance wherever he could. (This we had already learned from Lord Macaulay's memoir, but several further definitive proofs are to be found here.) This is a characteristic extract, and may even be taken as practical commentary on some passages in the life of Lord Melbourne, which led us into the secret of how Brougham had to be manoeuvred by that Prime Minister, and here we may have one form of Brougham's revenge:—

I must again say that I cannot conceive why the *Review* should now be so tender about discussing subjects which, on former occasions, it never flinched from. There were papers of very different principles inserted, and no one ever objected. Just let me ask whether inserting remarks against the Whig party when it was out of office and weak, might not have been reckoned more hard upon it, and more ungenerous in the *Review*, than objecting to the conduct of the same party, strong in power? Yet who ever shrunk back from that office then? And, observe, there is now no question about attacking the Government at all—nothing of the kind—but only of completing the discussion of a most important general question, deeply affecting the best interests of the people. I can hardly conceive a more imperative duty than that of aiding, by all the means in our power, the improvement of the working classes. It is the very greatest object now in existence. It is one to which the Government must yield or be destroyed. It is one that I full well know those at the head of the Government have a sovereign contempt for, as for every reform, every improvement, everything which enlightened and liberal-minded men hold most dear. I allude to Melbourne, and one or two others of much weight—not to J. Russell certainly, perhaps not to Lansdowne. But Melbourne has a sovereign contempt for everything of the kind. He belonged to the party which had the utmost horror of Reform, and only agreed to disfranchise Bedford and enfranchise Birmingham, because they said that was the best chance of stopping the flames. Afterwards they relaxed a good deal further, but it was always sorely against the grain, and they never for an instant could endure the name of Reform except as a party measure, and to save their official existence. Surely it behoves those whose whole lives have been devoted to these opinions to stand by them when they are labouring, and when nothing but the strenuous exertions of ancient supporters gives them any chance of further success. Mind, I have not the least objection to the men I have alluded to. They are infinitely better than the Tories, and except their contempt of certain subjects, I know few faults they have. Of their underlings I can only again say, there exists not a viler race. They are a mere compound of sycophancy and spite, without one atom of principle, except that of clinging to place.

The peculiar humour, the egotistic self-satisfaction and affectation of superiority, combined with a kind of unconscious patronage, which mark many of Mr. Carlyle's letters, are fully exhibited in some of those we have here, and we cannot pass on without putting before our readers just enough to bear out what we have said. The first extract will show how Carlyle had taken Lord Jeffrey's manipulations of his articles, and how he was inclined to view future experiments of the kind:—

In what degree the like difficulties might occur between you and me I cannot pretend to guess; however, if you are willing, then I also am willing to try. Occasionally of late I have been meditating an essay on Byron, which, on appearance of Mr. Moore's second volume, now soon expected, I should have no objection

to attempt for you. Of Mr. Moore himself I should say little, or rather, perhaps, as he may be a favourite of yours, nothing; neither would my opinion of Byron prove very heterodox; my chief aim would be to see him and show him, not as is too often the way (if I could help it) to write merely about him and about him. For the rest, though no Whig in the strict sense, I have no disposition to run amuck against any set of men or of opinions; but only to put forth certain truths that I feel in me with all sincerity, for some of which this Byron, if you liked it, were a fit enough channel. Dilettantism and mere toying with truth is, on the whole, a thing which I cannot practise; nevertheless, real love, real belief, is not inconsistent with tolerance of its opposite; nay, is the only thing consistent therewith, for your elegant indifference is at heart only idle, selfish, and quite intolerant. At all events, one can, and should, always speak quietly; loud hysterical vehemence, foaming, and hissing, least of all becomes him that is convinced, and not supposes but knows.

At a later period, Carlyle thus amplifies his remarks upon Byron:—

In my mind, Byron has been sinking at an accelerated rate for the last ten years, and has now reached a very low level. I should say too low, were there not an *Hibernicism* involved in the expression. His fame has been very great, but I see not how it is to endure; neither does that make him great. No genuine productive thought was ever revealed by him to mankind; indeed, no clear undistorted vision into anything or picture of anything; but all had a certain falsehood, a brawling, theatrical, insincere character. The man's moral nature, too, was bad. His demeanour as a man was bad. What was he, in short, but a huge sulky dandy, of giant dimensions, to be sure, yet still a dandy! who sulked, as poor Mrs. Hunt expressed it, "like a schoolboy that had got a plain bun given him instead of a plum one!" His bun was nevertheless God's universe, with what tasks are there, and it had served better men than he. I love him not; I owe him nothing, only pity and forgiveness; he taught me nothing that I had not again to forget.

The following presents Mr. Carlyle as making further proposals, though we do not remember that either was accepted and carried out:—

I once proposed to Mr. Jeffrey to make a sort of sally on *Fashionable Novels*, but he misunderstood me, thought I meant to criticise them, and so the matter dropped for a time. The "Pelham" and "Devereux" manufacture is a sort of thing which ought to be extinguished in British literature; at least, someone in the half-century, a British reviewer, ought to rise up and declare it extinguishable, and prophesy its extinction. But I fear my zeal has somewhat cooled, and perhaps the better method of attack were not to batter but to undermine. The English aristocracy have as much need of instruction as Swing himself.

A far finer essay were a faithful, loving, and yet critical, and in part condemnatory, delineation of Jeremy Bentham and his place and working in this section of the world's history. Bentham will not be put down by logic, and should not be put down, for we need him greatly as a backwoodsman; neither can reconciliation be effected till the one party understands and is just to the other. Bentham is a denier; he denies with a loud and universally convincing voice; his fault is that he can affirm nothing, except that money is pleasant in the purse, and food in the stomach, and that by this simplest of all beliefs he can reorganise society. He can shatter it in pieces—no thanks to him, for its old fastenings are quite rotten—but he cannot reorganise it; this is work for quite others than he. Such an essay on Bentham, however, were a great task for anyone; for me a very great one, and perhaps rather out of my road.

My brother speaks of preparing some little paper or other to submit to you. Should this take effect, I dare promise that you will look at the performance, and even report that it will not do, or that it will; but shall further beg you to understand, with all distinctness, that you need stand on no ceremony, that I shall never see the paper, except in print, and, above all, in matters of that kind, can have no friend and no enemy. However, John's resolutions are no decrees of fate; perhaps such a contingency may never arrive. Hoping to hear from you by-and-by, I remain, faithfully yours, THOMAS CARLYLE.

Mr. Thackeray, as we have said, was not privileged to pass uncourteously within the blissful borders of the *Edinburgh*. This is how he takes the castigation, with a vein of mingled fun and earnestness most expressive of him:—

October 16, 1845.

My Dear Sir,—I have just received, and acknowledge with many thanks, your bankers' bill. From them or from you I shall always be delighted to receive communications of this nature. From your liberal payment I can't but conclude that you reward me not only for labouring, but for being mutilated in your service. I assure you I suffered cruelly by the amputation which you were obliged to inflict upon my poor dear paper. I mourn still—as what father can help doing for his children!—for several lovely jokes and promising *faciæ* which were born and might have lived but for your scissors urged by ruthless Necessity. I trust, however, there are many more which the future may bring forth, and which will meet with more favour in your eyes. I quite agree with your friends who say Willis was too leniently used. Oh, to think of my pet passages gone for ever! Very faithfully yours, W. M. THACKERAY.

The following letter from Mr. Henry Rogers, which has reference to his famous article on the "Right of Private Judgment," may be regarded as affording a kind of gloss on a very striking passage in that essay:—

With regard to the writer in the *British Critic*—whom I suspect to be Newman—I have shown him no mercy, and I am sure he deserves none. After reading what I have cited from him, I am sure you will agree with me. Whether it be quite according to rule to make in one periodical publication such free remarks on a writer in another, I know not; but I believe there are precedents which justify it, and I am confident that, if ever it were justifiable, it is in the present case. What can be said of a man who avows his downright, hearty!

* Selections from the Correspondence of the late Macvey Napier, Esq. Edited by his son, MACVEY NAPIER. (Macmillan and Co.)

stupid preference of the ancient system of persecution in the year 1841, and "confesses his satisfaction at the infliction of penalties for a change of religious opinions"? Ought etiquette to protect such unspeakable extravagance? The other writers whose opinions I have chiefly noticed are Mr. Gladstone and the Authors of the Tracts. In the latter parts of the article I found it impossible (while striving to keep the logic as close as possible) to avoid giving the whole a ludicrous air. But I do not think the article will be either the worse or the less useful for that. You are happily free in Scotland from the "Puseyite priest with his little volume of nonsense," as Sydney Smith happily phrases it; but I assure you the faction is doing immense mischief in England. They are really getting thousands to acquiesce with unreasoning credulity in all their absurd pretensions, merely by dint of gravely and solemnly asserting them. In no public organ whatever can their doctrines be so powerfully or appropriately counteracted as in your journal, and if I am not able to do anything worthy of the cause, I am happy to think you have many who are.

There is much that is fresh and striking in this book; much, too, that is original and finely expressive of character, as such letters are sure to be. We can cordially recommend it to those who are interested in the history of English literature, and indeed to all who wish a readable and interesting book, and who yet are not satisfied with the ordinary three-volume novel.

IRISH UNIVERSITY BILL. CONFERENCE AT WESTMINSTER.

On Monday afternoon a conference, convened by the Liberation Society and the Dissenting Deputies, was held at the Westminster Palace Hotel, to receive information and pass resolutions on the subject of the Irish University Bill now before Parliament. Mr. Leonard Courtney, M.P. for Liskeard, was called to the chair, and there were present among others the following gentlemen:—Lord Ed. Fitzmaurice, M.P., Mr. H. Richard, M.P., Mr. William M'Arthur, M.P., Sir G. Campbell, M.P., Mr. A. McArthur, M.P., Mr. G. Palmer, M.P., the Hon. Lyulph Stanley, Mr. Ellington, Sir Charles Reed, Mr. H. M. Bompas, Q.C., Mr. A. Dunn, Mr. John Glover, Mr. J. Carvell Williams, Mr. G. C. Whiteley, Mr. Alfred J. Shephard, Dr. Underhill, Mr. Chatfield Clarke, Mr. John Clapham, Mr. Robert Forsaith, Rev. J. G. Rogers, Mr. Rains, Mr. Frederic Harrison, Dr. Badenoch, Rev. John Bond, and Mr. S. R. Patteson, &c.

The CHAIRMAN said he would remind the meeting shortly of the reason why they were met together. They knew that as recently as last Thursday week a bill was introduced into the House of Commons late at night by the assistance of the Government, who stopped their business in order that the bill might be brought in. Nothing was known in the House of Commons of the nature of the bill before it was introduced. In the short discussion that followed it was stated by a leading member of the Home Rule party that not many of the Catholic clergy or of the laity of Ireland were aware of its provisions. That statement was made by Mr. Meldon, and was repeated by another gentleman of the same party, Mr. A. Sullivan. He was, therefore, authorised to assume that the leading features of the bill were unknown; yet, an attempt was made to read it a second time on the following Wednesday before its provisions could be appreciated in England, or before they could learn the nature of the views taken with respect to the bill by those interested in higher education in Ireland itself. It was impossible that a division could take place on the second reading last Wednesday; but on the following day an application was made to the Government to grant facilities for the further discussion of the bill, and some indignation was expressed because the Government felt itself unable at the time to give any facilities for the purpose. The Government gave no absolute refusal, but only said that at the time they could not see their way to give any assistance. Threats of punishment—or what might be considered as punishment—were uttered by some members of the Irish party, and that very afternoon in the House they had seen something like an instalment of the fulfilment of that threat, because they had taken the unprecedented course of attempting to count out the House at half-past four o'clock, when in and about the House there were at least 150 members; and that step could only have been taken for the purpose of irritation and annoyance. He did not think it at all likely that the Government would very soon give a day for the purpose of the second reading of the bill. But he had looked over the order book and he saw that the gentlemen most keenly interested in the bill might easily secure three successive Wednesdays, when certainly they might assume that a division would be taken on the second reading, if its friends thought it judicious to force a division upon the House. On Wednesday, the 18th of June, the first order of the day was a motion by Mr. Delahunty on the question of one-pound notes in Ireland; and as Mr. Delahunty was a member of the Irish party, and if he shared the sympathy which was expressed by that party with respect to this bill, he would be ready to give way on that occasion, and consequently the Irish University Bill might then be expected to be brought on. If not, on the following Wednesday the first order of the day was by an Irish member, Mr. O'Shaughnessy, also, he believed, a

member of the Home Rule party, who would, if necessary, readily give way with his bill. The third Wednesday was on the 2nd July, when the first order of the day was a bill bearing the extraordinary title of "Spirits in Bond Bill," framed by Mr. O'Sullivan. The bill, however, had not yet been printed, and perhaps it might be supposed it had reference to that particular measure now under the consideration of that meeting. (Laughter.) However that might be, there were no less than three Wednesdays at the disposal of the O'Connor Don and his friends, and they might therefore assume that the opinion of the House of Commons would be tested on the principles of this bill on one of those days. In view of that circumstance, and also in view of the very considerable disadvantage by rash declarations being made by members, and by gentlemen outside the House of Commons, as to the scope and object of this bill before they were really well understood, it was most desirable that those interested in this matter should meet together and endeavour to ascertain among themselves what was its exact nature and what would be its effect if passed. Last Wednesday one or two of their friends rashly and in a random way committed themselves to an approval of the bill without very clearly having studied its contents, and he thought therefore that this meeting at all events ought to safeguard themselves against any repetition of inconsiderate conduct of that kind. The bill itself, in the first place, was a bill for the establishment of a University in Ireland, and it was freely said that the University would be a secular University. In form it might be so, but he ventured to say with some confidence that in effect the University itself would be a denominational University—(Hear, hear)—quite independently of the colleges which might be affiliated to it. The University itself would be steeped in denominationalism. The Senate, who would be the governing body of the University, would be chosen specially from among men who were devoted to the promotion of denominational education, especially in respect to higher education. Why did he say that? Because the Senate was to consist of twenty-four members, who were to be appointed in precisely the same way as the twenty-four members who composed the Senate of the Queen's University. It therefore clearly appeared that those gentlemen would in some way or other form a totally distinct body from the gentlemen who were the Senate of the Queen's University, and they were to be animated by distinct aims and were to be in relation to distinct objects; and the whole scope and purport of their appointment would be to promote something different from that which was contemplated by the Queen's University. The Queen's University had among its Senate eminent Roman Catholics as well as eminent Protestants. Lord Emly and Lord O'Hagan, two of the most sincere Roman Catholics in Ireland, were two of its members, together with other less known, but equally devoted, adherents to Roman Catholicism. That body had been formed on the principle of balance, and the intention of the Queen's University was that it should permit a University education in the united form so that students of all grades might be educated and examined together. If this University was to do something different from that it would be called into existence in respect of something different—namely, the direct promotion of denominational education. That was really the purport and scope of the University itself, so that, quite apart from the question of character of the colleges affiliated to the University, the University itself would be a Catholic University. Let them look upon the character of the University apart from the colleges. The University was an institution intended to promote higher education in Ireland. What would be its functions? He certainly understood from The O'Connor Don, when he made his introductory statement, that the examinations would be open to students coming from all parts of Ireland, except from the Queen's Colleges and from Trinity College. He understood that all students not already belonging to the Universities in question would be admitted to the competitions and examinations in the new University, and would also be entitled to receive its prizes if they distinguished themselves in the examinations; but when he came to look at the bill, it appeared to him very doubtful whether it was intended that all students should come in for examination, and still more doubtful whether it was intended that any student should carry off prizes except those who were pursuing their studies at the colleges affiliated to the new University; so that, instead of being a University for students from all parts, it would only be open to the students of the affiliated colleges. He would refer presently to that part of the Act which led him to that conclusion, but at present he would consider the character of the University as a place for permitting higher teaching under the assumption that students coming from anywhere might go in for the examination, except those students from the Queen's Colleges, and the University of Dublin. These students would be entitled to prizes in the ratio of one to ten. They were aware that the sum of 1,500,000*l.* had been proposed to be placed at disposal of the Senate, and the amount which could be thus given away in prizes would be very large. It appeared to him evident that on that liberal scale there would be a profusion of prizes in unrestricted competition among those who were ill-prepared, and a restricted competition in those who were well-prepared, and the inevitable result would be a degradation of the standard of the merit of the prizemen.

Instead of promoting higher education it would be the means of debasing higher education, because those who came in would not be in competition with the best taught, and the prizes being obligatory in the proportion of one to ten, the large sum of money in hand would have to be distributed profusely, and would thus lower the standard of education; so that on the purely educational ground the scheme appeared to be open to extreme objection, because if the object was to encourage the education of those who were educating themselves—a very desirable object—or the education of those who were being taught in other institutions, such as those of Queen's Colleges, then why not give additional money to the Queen's Colleges upon their opening their examinations to all students? They would then have all other students brought together in competition with the students of the Queen's Colleges, and they would have a certain standard created and maintained with ease, and they would have also the accumulated benefits of the two funds thrown upon the whole of Ireland. No ground had been made out for the creation of a third University as proposed by the bill, because all the benefits suggested as being possible to be realised from a third University could be obtained from the Queen's if so enlarged. So that looking at it as a place like the University of London—as a place for the examination of students from all parts, he regarded the proposed University as a superfluity, and an injurious superfluity—(Hear, hear)—because what was proposed to be done could be done much better by enlarging the present powers of the Queen's University. But then they must not forget that the idea was to associate the University with certain affiliated colleges. It was extremely doubtful whether any student would be permitted to come into the examinations except those who were in the affiliated colleges, because he found that the Senate would have power to determine from time to time the qualification of the persons who presented themselves for examination, and they might say what persons should or should not come in, and they might lay down the condition that they were to pursue their studies in a particular place. All this was vague and general. It might be said that it would be a perverse application of their powers to deny to any students the right to come in for examination; but he found in the sub-section of the 14th Clause, that the Senate had powers to fix the number and amounts of scholarships and fellowships which were to be awarded in each year, and to declare the conditions with respect to attendance at college, and attendance at the examinations to be held, and to fix the standard of merit and other conditions, upon compliance with which the said exhibitions, scholarships, and fellowships might be obtained and held. So that they had power—intended, he presumed, to be exercised—to lay down the conditions of attendance in college, upon which the prizes were to be obtained, and the conditions upon which they were to be held. The Senate would therefore be strictly carrying out the scheme of the Act if they said, "We will admit no one to take prizes who is not attending, or who does not upon receiving a prize forthwith enter, an affiliated college and pursue his studies there." Therefore the scheme of the bill was more than open to argument. The primary conclusion derived from his examination of the bill—the first absolute conclusion—was that if the prizemen were not at the time of taking their prizes members of the affiliated colleges, they were to proceed to become members of an affiliated college. Thus this University, which was to fill up a gap in university education, would by the bill be a Catholic University if the students to be examined were to be confined to the affiliated colleges. There was another objection as to these affiliated colleges. It was laid down in the bill that these colleges must have twenty students in attendance above the age of eighteen. With one possible exception he believed there was only one college in Ireland which at present could satisfy that condition; and that was the Catholic College of St. Stephen's Green, which might at once be affiliated. It was said that the Magee College at Londonderry might be affiliated, but at present he believed there was no other that could be affiliated or could receive the benefits which the Senate was empowered and required to confer. He had shown them that the Senate might order all students who had taken prizes to proceed and complete their education in such colleges. The bill would also give such colleges producing students who could pass the necessary examination certain sums of money varying from 20*l.* to 5*l.* for every student passing the annual examination. The Senate was further authorised by the bill to pay the salaries of lecturers attached to the affiliated colleges, and to erect, establish, and maintain museums, libraries, and laboratories in the affiliated colleges; so that the Senate in respect to those affiliated colleges would give prizes to the students there and would give result fees to the managers of the colleges in respect of the students who passed examinations, and would pay the lecturers and provide buildings. More than that, the fellowships, of which there were twenty, provided by the bill were to be held by persons upon the condition that they were residing in those affiliated colleges and giving lectures therein. There was also the remarkable provision in the bill that the prizes to be given to the students had the power of being cumulative, so that a freshman might obtain a 20*l.* exhibition in one year, 30*l.* in the second year, and 50*l.* in the third year, and the fact of obtaining the latter exhibition did not vacate the former; so that the effect of the bill would be that the Senate would be paying

the students to live in the college, would be paying the teachers to teach them, and providing accommodation for the fellows who were to be engaged in some sort of teaching in the college over the nature of which teaching they would have no control whatever. If the Senate thus fulfilled the duty which Parliament would cast upon them, as provided by the bill, it would be in effect the maintaining and subsidising in the most ample manner the particular colleges which might be affiliated to the University, which, as he was informed, could at the present moment be only two colleges at the most, or only one, as he believed, namely, the Catholic College of St. Stephen's Green. That being the nature of the bill, he need only make two or three observations. He had heard many people say, "Well, after all, why not do this for Irishmen? They are for the most part Roman Catholics, and it is quite natural that Roman Catholic parents should desire to send their children to some institution where they are morally and religiously trained, and may be looked after as they wished them to be. Do not English parents do the same?" Now, as to that he would call their attention to some facts with relation to the Queen's Colleges, and with respect to the religious and moral education of the students attached to them. By the Act which established the Queen's Colleges, and the subsequent charters which had confirmed those colleges, the most ample care was taken of the moral and religious education of the students in them, for it was provided that all religious bodies should be authorised to establish deans of residence to look after the moral and religious education of the students belonging to the particular body by which the dean was appointed. It was further provided that lecture rooms should be placed at the disposal of those deans of residence, so that they might give lectures on religious and moral subjects to the students confided to their care. And further, that if any person desired to found theological professorships they might be so founded, and that money should be lent at easy rates of interest for building halls of residence; so that if the Roman Catholics chose to appoint a dean of residence at each of these colleges they would have the most ample spiritual and moral control over the Roman Catholic students, and could direct their conduct, and require the use of lecture halls to give them lectures, so that they would have complete and direct control of their moral and religious education. This was a thing not merely in the air, not theoretical, because those powers had been used from the foundation of the colleges by the Presbyterian bodies in Ireland, and by the disestablished Church of Ireland; and reports had been made from time to time by the deans of residence of those particular denominations showing the care they had taken in discharging the functions committed to them. He had in his hand the last report of the Queen's College, Galway, containing a report of the dean of residence of the Presbyterian Church. The dean reported that during the session of 1877-78 he had had sixty Presbyterian students in connection with the various faculties under his care, and it afforded him pleasure to report that without a single exception during the session, both in private and public, their conduct had been most satisfactory, their attendance at public worship had been regular and punctual, and a large number had attended the Bible-class established for their use. There was a similar report from the dean of residence of the Church of Ireland, Mr. O'Sullivan. If the Archbishop of Tuam had consented to the appointment of a dean of residence at Galway, that person would have had complete authority over the conduct and religious education of the Roman Catholic students at Queen's College, Galway, and would be entitled to claim a room in which he could give them material and religious instruction, and they would also have the power of creating a theological chair, if they thought fit that theology should be taught in the colleges to such students as might wish to attend the lectures. Now what could they want more? That was what was realised for Scotch and English parents, and if they gave the same to Roman Catholics they could not be open to the charge of denying to Irishmen what they claimed for themselves, for they offered them precisely the same guarantees which they claimed to exercise for themselves. (Hear, hear.) Let it be also remembered that the Irish laity had not shown themselves averse to receive the education which the Queen's Colleges gave. Yet they were told that the Irish people would not accept the Queen's Colleges. The arithmetical evidence was quite the contrary. Whenever Irishmen had ample opportunities they had sent their children to the colleges, and, notwithstanding all the efforts made by the Roman Catholic hierarchy to put the colleges under a ban, the number of Catholic students had been maintained; and having respect to the difference of means between the Protestants and the Roman Catholics of Ireland—for the poorer population were chiefly the Roman Catholics—the disparity between the attendance of Roman Catholics and Protestants was not really so great as it appeared to be. With respect to Galway, the facts were most instructive. Galway was situated in a thoroughly Roman Catholic district—that of Connaught—and the returns of the attendance showed how the Roman Catholic students kept up in numbers from time to time until there was some outburst of denominationalism from an archbishop, when they fell off only again to crop up, when there came a second fulmination and they fell again, and again revived. The number of Roman Catholic students at the Galway College increased from

thirty-eight in 1848 to ninety-five in 1860, out of a total in the latter year of 161. Therefore more than half of the students at that time were Roman Catholics. At that time there occurred the first great organised opposition, and the numbers fell from ninety-five to fifty-four in the course of four years. Then occurred the supplementary charter and the agitation which followed upon that, during which it was supposed that University education would be open under different conditions; but when the measure of Mr. Gladstone fell through, the numbers again increased, and became seventy-nine, seventy-seven, and eighty-two, until in the year 1877 they amounted to eighty-nine, out of a total of 165, or again more than one-half of the students were Roman Catholics. Of course it might be said if this were so—if the Roman Catholic laity were willing to send their sons to the colleges—how was it that the Irish members representing Catholic constituencies were united in demanding either the abolition of these Queen's Colleges or the establishment of a Catholic endowed University beside them. The explanation was simple, although he was afraid it might not be agreeable. It was this—that members of Parliament were elected by masses of electors who themselves had no direct interest in University education. With the low franchise which was established in Ireland the control of the elections was possessed by the poorest peasantry, who had only a secondary interest in University education, and they were led by an influence to which they were subject to go strongly in support of the demand of the priests for a separate Catholic college or University, while the Catholic parents who were able to send their children to enjoy the benefits of a University education did, in the practical way he had mentioned, show that they were quite willing to accept the benefits which the Queen's Colleges afforded. Indeed, it was known that for some time the Roman Catholic hierarchy were willing to accept the system of the Queen's Colleges, and it was not until the Synod of Thurles that by a majority of one vote the system was put under a ban. It was not until then that Roman Catholic parents were practically forbidden to send their children to the Queen's Colleges. The hon. gentleman concluded by saying that if this threatened University were established in Ireland it would be at the expense of the present Queen's University. (Cheers.)

Mr. H. M. BOMPAS, Q.C., moved the first resolution, as follows:—

I. That, while not objecting to such changes in the University system of Ireland as may be required by the special circumstances of that country, and as are based on sound and equitable principles, this conference feels obliged strongly to object to the bill of The O'Connor Don for creating a new University; for the following, among other reasons:—(a) The projected University would be placed in a position of exceptional advantage by the lavishness of the proposed endowment (1,500,000*l.*), as well as by the fact that such endowment would be held in absolute possession; while the Queen's University and Colleges receive a much smaller amount of public money (30,000*l.* a year) for their maintenance, and receive it only during the pleasure of Parliament. Those institutions—the value of which has been conclusively proved—would, therefore, be subjected to a competition which would weaken, and might ultimately destroy them. This tendency of the bill is increased by the extensive and vague powers given for the affiliation of colleges to the University; no adequate precaution being taken against the lowering of the standard of education to meet the exigencies of the affiliated colleges. (b) While the bill would create a University which, as such, will be exclusively secular, it provides, not merely for the affiliation, but for the pecuniary support, direct and indirect, of an unlimited number of colleges which may be, and in the great majority of cases would be, denominational in object and in management—which would not afford to students the protection of a conscience clause, and would be free from Parliamentary supervision. (c) The bill is, therefore, practically a measure for creating new religious endowments in Ireland, and thereby distinctly reverses the policy of the Irish Church Act of 1869; while it violates the pledge given by that Act, that the proceeds of the property of the disestablished Church "should be appropriated mainly to the relief of unavoidable calamity and suffering."

He said that the large endowment of an institution for higher education was always a grave matter of consideration, because there was the danger of unfair competition with all voluntary efforts throughout the country, and in this case there would be an unfair competition with those very useful institutions, the Queen's Colleges. That alone was one reason why they ought to oppose the bill. It appeared to him that the bill had been drawn on the lines of the London University, where questions had arisen whether the advantages should be confined to affiliated colleges or open to all; but inasmuch as under the bill the managers would have no control over the teaching, it was their duty as Nonconformists to at once declare that such a provision was contrary to the principles they advocated. These colleges, in fact, would be simply denominational colleges, most liberally endowed, and would be free from the control of the Government, and able to use their endowments practically as they might think fit. The endowment of such colleges appeared to him a thing which sapped the first principles of what the Nonconformists, and he believed he might say the Liberal party of England, had been fighting for for many many years. There was another ground on which he regarded the bill with suspicion. Without being illiberal towards Roman Catholics, and without throwing aside his belief in the principles of religious liberty, yet he had always believed that the Roman Catholic body ought to be looked upon, not merely as a religious body, but to a great extent as a political one

also—(Hear, hear)—because in all countries except England the Roman Catholic hierarchy was treated as a political institution, having no special allegiance to any particular country or sovereign. When they saw the hierarchy and not the laity opposed to these Queen's Colleges, and wishing to institute a new University simply to enable them to get their students under clerical influence, they ought to watch the movement with the gravest suspicion both as Englishmen and as Liberals, not less than as Nonconformists and the upholders of religious liberty. (Hear, hear.) On these grounds he was very thankful that the conference had met, and he hoped the strongest possible means would be taken to oppose the measure.

The Hon. LYULPH STANLEY, in seconding the resolution, claimed to be full of the most kindly feelings towards the religious scruples and difficulties of the people of Ireland, and he could quite understand why a great many strong Liberals who had been accustomed to stand by the Nonconformists in their uncompromising support of the principles of religious equality should feel some difficulty in approaching this question, and should wish to strain their principles in dealing with the case of Ireland. An article of great weight appeared in the *Fortnightly Review* last year, written by Mr. Matthew Arnold, and he believed that article had converted a great many people who felt very strongly opposed to any recognition of Secularism in Irish education, and he had made them feel that some concession should be made to the special needs and feelings of the country; but when such a feeling arose and people said we must do something, he thought that feeling in politics of "We must do something" became very dangerous. In criticising the bill he would do so, not so much on the grounds of the Liberation Society as on the ground of education. Even supposing it was desirable to do something, he should contend that this Irish University Bill did not do it in the right and proper way. Mr. Matthew Arnold in the article referred to admitted that the demand of the Irish Roman Catholic bishops was absurd and preposterous, and said they were playing the game of brag, and that if an offer was made to do something, they would moderate their pretensions; but it appeared to him (Mr. Stanley) that those pretensions were not put forward in favour of an educational scheme but an ecclesiastical scheme. What the bishops wanted was not a *bona fide* educational institution, but an institution of which they should be the controllers and managers. Now he did not say that it would be impossible to have a University which should be thoroughly educational and yet bound by denominational restrictions, because that had been illustrated in the past history of Oxford and Cambridge, where, notwithstanding the denominational restrictions, the governing body being interested in learning made the promotion of learning a prominent object. But there was all the difference between the colleges at Oxford and Cambridge, governed by residents interested in education, and colleges which were to be governed by a committee non-resident and having a strong ecclesiastical partisan spirit; an illustration of which might be seen at Keble College at Oxford. What he would like to see would be a real University which would be really a teaching body, but that was not the scheme of the bill at all. The bill, in fact, would create a sham University and would create a body paid only to distribute a great deal of money. By a real University he meant not merely an examining body, but an assembly of men engaged in the common purpose of study and teaching. In calling attention to the details of the bill he would in the first place remark that they were extremely vague. It would be entirely in the power of the Senate to limit the number of students who should gain scholarships or come up for examination to those students belonging to the affiliated colleges. This was not said in so many words, but the ninth clause gave the Senate the widest powers in that respect. In another section the Senate might fix the number and amount of exhibitions, scholarships, and fellowships, and laid down other conditions with respect to attendance at college; and it was clearly contemplated, though not expressed, that there would be no students admitted to the University who did not belong to the affiliated colleges. And what would those colleges be? They would be the most wretched places that could be imagined, because by Section 23 the Senate might declare that no college should be entitled to the advantages of the University which had not twenty students over eighteen years of age as boarders. Now what he desired to point out was that if they wished to make higher education available and useful to the poorer classes in Ireland it was most important that these colleges should have day classes attached to them, and also night classes, such as Owens College at Manchester had. But the object of the bill appeared to be to establish institutions which would not be colleges but seminaries for ecclesiastical purposes; and another object of the bill seemed to be to put money in the pockets of various struggling institutions of that kind which were now living in a state between life and death, and many of them in danger of coming to an end. It would be ludicrous for such little colleges or seminaries to have a large staff of highly-paid teachers and professors. If there was a class in Ireland that would gain by a small endowment, it was the class of elementary teachers in that country, for it was publicly notorious that the attention of the House of Commons had been called to the fact that there was no body of educated men so richly paid as the elementary teachers in Ireland, and if they had greater oppor-

tunities they might go in for the scholarships intended to be established by this bill. The appointment of the professors would practically be made by the bishops of the dioceses, and Mr. Matthew Arnold had distinctly and emphatically said that he should not like to delegate so responsible a duty to any ecclesiastical body. He believed, however, that the bill might be regarded as dead for this year; and what, therefore, they ought to look to was the view that would be taken of this matter in the autumn recess or next year. They did not at present know all the facts of the case. They did not know what institutions in Ireland ought to come under such a scheme, and they had yet no official return as to the success of the Queen's University; but he wished to contradict the assertion that the Queen's University had been in any respect a failure, because the last return of the three colleges attached to that University showed that there were upwards of 900 students in regular attendance. What he should like personally to see would be the appointment of a liberal and comprehensive Royal Commission, so that they might know exactly the state of things in Ireland as to higher education, and the appliances which existed for carrying it on; and then Parliament might come to the consideration of this question calmly and independently. But in regard to this bill he had no hesitation in declaring that it was a sham. It did not give the people of Ireland any real higher education, and, therefore, without prejudice to a future consideration of the question the present bill should be resisted to the utmost. (Cheers.)

Mr. HENRY RICHARD, M.P.: Mr. Chairman, I am very glad this conference has been called. I am glad also to know that it is not exclusively a Nonconformist conference, although probably it will express to a considerable extent what is the prevailing opinion among Nonconformists in regard to this Irish University Bill. It was of great importance that this should become known really in order to prevent hasty judgments being formed and entertained by gentlemen within the House of Commons who were accustomed to show some heed to the views of Nonconformists on questions of this nature. On that ground I was very anxious to say something in the debate last Wednesday in order to state—so far as I was able to gather—what the views of Nonconformists were as expressed in the organs which command their confidence and state their principles, as well as by the results of at least two important representative bodies, and among them the Deputies of Three Denominations and the Liberation Society. I tried to obtain a hearing, but it is not always easy for an independent member—even though he bears something of a representative character, and may be supposed to be in relation with considerable and important sections of the community out of doors—to make himself heard in that House, unless he be of a very aggressive temper, and knows how to make himself disagreeable, or unless he is backed up by a small coterie or some section within the House itself. (Laughter.) Well, I was the more anxious to say a few words, because there were allusions by other speakers to the views of Nonconformists on this subject. Many of you know our excellent friend Mr. Shaw, the member for the county of Cork, a gentleman very much respected on all sides of the House for his sound sense and solid character; though when we compare what he was with what he is, and remember that he stated in the House of Commons the other night that he was educated in a Dissenting theological college, but that he is now the leader of the party who are the mouthpiece of the Roman Catholic priests—one is sometimes tempted to exclaim, as the comrades of Bottom the weaver, "Bless thee, Bottom, how thou art translated." (Laughter.) Well, Mr. Shaw was kind enough to inform the House of Commons that the members of the Liberation Society do not understand their own principle, but that he could explain it to them, and show that they were bound in consistency with those principles to uphold this bill. Well, all I can say is, with Cassius,

For mine own part
I shall be glad to learn of noblemen.

But Mr. Shaw did not condescend to tell us wherein we were inconsistent with our principles, and all we have to do is to endeavour to ascertain what our duty is by such construction as our blindness and ignorance will allow us to put upon our own principles. Now what is the present scheme? I think that man must wink uncommonly hard who pretends not to see that it is a project for handing over a great lump of money from the revenue of the Disestablished Church in order to endow sectarian schools in Ireland. (Hear, hear.) We object, I do not say to endow Roman Catholic schools, that is not the gist of my objection to the bill—for if any portion of this money, not the whole of this money, were to go to endow colleges for the Episcopalians, Presbyterians, or Methodists, as some fragmentary portions of it may go, I should not the less strenuously object to it. Our objection is not to give public money to Roman Catholic institutions, but to sectarian institutions. Does any man gravely doubt, after having read the bill, that the account I have given of it is the correct one? Well, apart from that, its provisions merely amount to the establishment of what has been called a Godless University. But will any man hold that The O'Connor Don, of all men living, would take any part, even in appearance, in the establishment of what he would regard as so great a monstrosity as that, unless he were taking ample compensation in some other direction against that imputation? You know in how many ways this bill proposes to

subsidise those denominational colleges. First of all it gives large pecuniary rewards to students in these colleges in the form of exhibitions, scholarships, and fellowships. Then it gives result fees to the colleges themselves for all students that pass examinations; then salaries for paid lecturers to lecture in these colleges; and, finally, money grants are made for the establishment of museums, libraries, laboratories, and so on. It may be asked, "Why do you say that these colleges are to be denominational colleges—there is not a word said in the bill about denominational colleges, but only affiliated colleges?" Well, I think, in estimating the character and tendency of a particular measure, we have a right to take into account the avowed intentions and demands of those in whose interest and for whose advantage that proposal is made. (Hear, hear.) Those in whose interests this proposal is made have always insisted upon two things—first, that the only education that they can approve shall be purely and intensely sectarian; and, secondly, that the institutions in which this purely sectarian education is given shall be largely endowed out of public funds. At a meeting of Roman Catholic bishops in Dublin in 1871, they said this:—"We hereby declare our unalterable conviction that Catholic education is indispensable for the preservation of the faith and necessary for the preservation of the Catholic people. In union with the Catholic see and bishops of the Catholic world we again renew our often-repeated declaration that mixed education is intrinsically and grievously dangerous to faith and morals, tending to perpetuate dissension, insubordination, and disaffection in this country." With regard to the question of endowment we have the testimony of the author of this bill himself. The O'Connor Don in 1872 published a very able pamphlet on education in Ireland, and on the subject of college and university education he says—"Equality can never be brought about, or all penalties removed, except in one or other of two ways—either by equality in endowment or equality in disendowment. That is what the Catholic people of England seek—nothing more. Nothing more they want, and nothing else ought to satisfy them. By endowment they understand not alone pecuniary endowment of colleges and universities, but all those advantages possessed by educational institutions, and sanctioned and chartered by the State." Well, now, what is the character of the institutions likely to be affiliated to the proposed University? My friend in the chair says that the only existing institution that could be affiliated to it is what he calls the Roman Catholic University; it is what he calls the same college that can muster but at the same time any college that can muster twenty students may be affiliated at once. According to a statement that was made in the newspaper press about 1873, when Mr. Gladstone's bill was before the House—and he proposed, as you remember, to affiliate certain colleges to the University—the following colleges are those which the Roman Catholic hierarchy at the time proposed to be affiliated under Mr. Gladstone's bill: Holy Cross, at Clonliffe; St. Jarlath, Tuam; Clougues Wood, Kildare; St. Patrick's, Armagh; St. Patrick's, Carlow; College Immaculate Conception, Athlone; St. Stanislaw, Tullamore; St. Patrick, Thurle; St. Vincent, Castlenook; St. Kyrans, Kilkenny; St. Colman, Fermoy; St. Neils, Longford; Killaloe Diocesan College, Ennis; Diocesan Seminary, Navan. Now I do not cite these names in any invidious sense whatever. I cite them as I would our own New College at Cheshunt, merely Spring Hill, Bristol, and Pontypool, merely to show the class of colleges which are likely to be affiliated to this University, and which are to enjoy a portion of this one million and a half of money which it is proposed to take from the revenue of the disestablished Church. Now I am told by some who are disposed to look with favour upon the project, "We have certain denominational education in England and Scotland, and why should they not have it in Ireland?" Well, in the first place, that representation is not correct as a matter of fact. So far as higher education is concerned, the exact reverse is the case. So far from confirming and extending sectarian education in the universities and colleges of this country, the whole tendency of our legislation for twenty-five years has been towards unsectarianism. As you are aware, the state of the case as regards our two great national Universities is this—that anyone, whatever his religious opinions, may now enter any of the Oxford or Cambridge colleges, and he is free to compete during his undergraduate career for all the college prizes, exhibitions, and scholarships; and unless he declares himself to be a member of the Church of England he cannot be compelled to attend the college services; and when he has taken a degree he is eligible not only for a fellowship, but for the higher honour of serving his college as a tutor or lecturer; and when we succeed, as I think we shall in the long run, in abolishing clerical headships and fellowships, these universities so far from being sectarian universities will be really national universities. And I say that to adopt such a scheme as that which is now before us, so far from being justified by English precedent, is to take a wholly retrograde course; it is to do in Ireland what we are undoing in England—it is to rehabilitate the principle of sectarian ascendancy and domination in the higher education which we have so long and so strenuously and so successfully contended against in England. Now there is, again, a gross ambiguity in the use of the word "we" in the argument to which I have referred. It is said "We have sanctioned sectarian education in England and Scotland." Who are

"we"? Certainly not the Nonconformists of this country. (Hear, hear.) No doubt with regard to primary education there is too much of denominationalism to our taste, but even in that respect it is not true that the Parliament of this country has given its sanction to purely sectarian education; for there is in the introduction of the conscience clause at least a distinct and formal recognition of the fact that schools receiving the money are not to be exclusively and purely sectarian; but even if they were so, and if they were more denominational than we like, they were not rendered so by our consent; for if there be anything that has marked the course of Nonconformists for the last thirty or forty years, it is their strong, consistent and unflinching protest against the appropriation of the public money for the support of denominational education. What meant the great conference held in Manchester in 1872, when 2,000 persons came together from all parts of the kingdom to protest against sectarian education? I am therefore anxious that we should prove faithful to our course in this emergency. My own firm conviction is that neither of the two great parties of the House of Commons would ever have looked at this measure were it not that the representatives of the Roman Catholic constituencies in Ireland hold the balance of political power—(Hear, hear)—and hence the temptation to tamper with them, and to give a favourable reception to proposals which otherwise, I believe, they would have indignantly scouted. But, at any rate, it is for us to adhere firmly to the principles—great difficulty and obloquy, maintained until now; and I trust we shall not be tempted by any consideration of personal or party political expediency to give the lie to our professions as the friends of unsectarian education and of religious equality. (Cheers.)

Mr. JOHN GLOVER suggested an alteration in the resolution, leaving out the question of the money payments to the Queen's College. It was the principle and not payment which Nonconformists objected to, but at a subsequent stage this suggestion was withdrawn.

Lord EDMOND FITZMAURICE, M.P., in support of the second resolution, said that Mr. Lyulph Stanley had truly said that a good deal of responsibility in regard to the opinions of some Liberals rested with Mr. Matthew Arnold, who generally preached a sermon once a year in some review about the month of October or November in the most beautiful English and in the most charming periods. On a past occasion Mr. Arnold had told them they were wanting in sweetness and light, and for many years he (Lord Edmond) in common with many other people, had wondered what sweetness and light were, and he was afraid he must say, as Lord Beaconsfield said the other day about high art, that he did not know what it meant. But in the article which Mr. Matthew Arnold published last October he told them in effect that sweetness and light meant a Roman Catholic University, and that he felt much more satisfied with the look-out than he had for a long time past; because, judging from proceedings in the House of Commons he felt convinced that before long sweetness and light would be the law of the land, because a Roman Catholic University was going to be established by Mr. Chamberlain and Sir Charles Dilke. (Laughter.) Now they all knew that poets occasionally had dreams, and Mr. Arnold told them that he was further convinced that Sir Charles Dilke and Mr. Chamberlain, when they had established a Roman Catholic University, would see the error of their ways, and would then become most ardent defenders of the connection between the Established Church of England and the State. For himself he thought that Mr. Chamberlain and Sir Charles Dilke were as likely to be ardent defenders of the union between Church and State as they were to establish a Roman Catholic University, and that these airy and poetical fancies of Mr. Matthew Arnold would disappear into the limbo—well, the limbo of sweetness and light. (Laughter.) Touching the bill in Parliament, Mr. Lowe had asked the speakers the other night to talk about the bill and not about the details, and deprecated any discussion of the clauses; but for his (Lord Edmond's) part, he did not see how they could talk about the bill without talking about the clauses, which really were the essence of it. No argument appeared to him to be more disastrous than the Parliamentary argument, which invited the House to read the bill a second time, every single clause of which they might disapprove of in the hope that amendments might be made afterwards in committee. It was improbable that the bill would become law this session, but it was important to consider the character of the declarations of some with whom it had been the great advantage of Nonconformists to act in the past. He wished to speak with the utmost kindness and courtesy of those who differed from them on the Liberal side, but he held most strongly that it was they and not the Nonconformists who were disrupting the Liberal party. He would ask them to look at the principles as a safe index in these matters of opinion. They knew that for many years the *Spectator* newspaper with great assiduity and talent had advocated the case of a Roman Catholic University and its endowment; and they even found that the *Spectator* newspaper was a supporter of this bill. But, on the other hand, they saw that the *Daily News*, which was nearly always in the front rank of the battle on the Liberal side when the Liberal battle was to be fought—they found that the

talented writers of that newspaper had seen the true object of this bill, and had pointed out that the bill ought not to receive the support of the Liberal party. He had indicated in his speech in the House of Commons what concessions he thought might be fairly made to the Roman Catholics, and he was not prepared to say that he thought things ought to remain exactly as they are. At the same time he felt this bill was not one which they or the country or Parliament ought to support, and he felt doubly sure of that when he saw the gathering in this room to protest against it; and he could tell generally; when a battle was to be fought, on which side true liberty was to be found, because Nonconformists always ranged themselves on that side. He was reminded of the memorable words of the late Lord Holland, uttered in the House of Lords when measures relating to the removal of religious disabilities were under discussion. He said—"Take care how you conclude against the Nonconformists on any questions of religious liberty; I have seen more of them than most men, and I never differed from them without finding myself in the wrong." (Applause.)

The resolution was then carried unanimously.

The Rev. J. G. ROGERS, B.A., proposed the second and last resolution, as follows:—

II. The conference expresses an earnest hope that there will be such prompt and decided action throughout the country as will prevent the passing of a measure based on principles opposed to those which have been adopted in recent ecclesiastical and educational legislation, and the practical operation of which is likely to prove injurious to the interests of the sister country.

Personally he objected altogether to the suggestion that there was any grievance in the present position of the University system in Ireland, and even after the suggestion thrown out by Lord Edmund Fitzmaurice, and after what had been said about the broad liberty which Roman Catholics enjoyed in connection with the Queen's University, he failed to see where any grievance laid. He ventured to say that Mr. Lyulph Stanley had gone as far in the way of concession as was possible or desirable, or when he suggested there was an educational necessity that might possibly lay at the basis of this demand for a new University. He contended that it was not an educational necessity but an ecclesiastical ambition with which they had to deal, and unless they went distinctly in the recognition of this fact he did not think they would awaken in the country that feeling which ought to be awakened on a subject like the present; and he failed to see how it would be possible to press their claims for more complete religious liberty in the English Universities, namely the abolition of clerical fellowships and some other religious inequalities that remained, if they did not to the utmost resist the establishment of sectarian education in this proposed new University for Ireland. With regard to the advice that had been given frequently not to divide the Liberal party on questions of this kind, he felt sure, however such advice might be taken in the metropolis, that when the merits and demerits of this measure were understood in the country there would be a demonstration of feeling which would render the unity of the Liberal party impossible if the Nonconformists were deserted on an occasion like this. (Cheers.)

Mr. Alderman M'ARTHUR, M.P., in seconding the resolution, remarked that Mr. Lowe, in the speech which he made advocating this measure, talked about the Liberal party taking a new departure. He believed Mr. Lowe was going directly contrary to the principles of the Liberal party on this point, and if a new departure was to be taken he trusted it would be a departure of Mr. Lowe himself from the great Liberal party. (Laughter.) He (Mr. M'Arthur) objected to the bill because it would destroy the principles of religious equality in Ireland. He was not prepared to give the Roman Catholics a position above other denominations in Ireland. There was no question that the bill would endow Roman Catholics in that country. It would endow them with a large sum of money over which they would have entire control; and he was not prepared to vote such a large sum of money, even supposing the Government had the control of it. Further, such a scheme would introduce an element of discord into Ireland, and he asked what would the Established Church say, what would Nonconformists say, and what would the Wesleyan Methodists say? He had a letter from the President of the Wesleyan Conference at Belfast saying that such an endowment of one denomination would destroy the advantages of civil and religious liberty in Ireland. A telegram from the representative of the Presbyterian body in Ireland also condemned the measure as having the object of destroying the Queen's Colleges. He (Mr. M'Arthur) denied that the Queen's Colleges had been a failure, and believed that they rendered very valuable and important services to Ireland; and, in his opinion, a new University was not required. (Hear, hear.)

Mr. CRAWFORD MUNROE (secretary to the Queen's University Graduates' Association, which numbers over 120 members) said that there were 300 graduates of the Queen's University in Ireland engaged in the different professions in England—in the Church, the law, and the medical profession—whilst the number of students who had passed through the Queen's Colleges amounted to 7,382, of whom no less than 2,291, or 31 per cent., were Roman Catholics; and in estimating the value of that statement they must remember that the Roman Catholic population was chiefly

the poorer class, who had not the same facilities as the higher classes of people for availing themselves of University education. The Protestant landed proprietors of Ireland, according to the census of 1871, numbered 7,132; while the Roman Catholic proprietors were returned at 2,849, or 39 per cent. Turning to the learned professions, there were 614 barristers in 1871, of which number 183, or 29 per cent., were Roman Catholics. There were 2,420 physicians and surgeons, 830 of whom, or 34 per cent., were Roman Catholics; and out of 1,496 solicitors, 553, or 36 per cent., were Roman Catholics; and taking these together, out of a total of 4,530, 34 per cent. were Roman Catholics. With these facts before them, they could judge what proportion of Catholics availed themselves of University education. As an association they considered this bill, not from a religious or political standpoint, but as to how it affected their own Universities, and they considered that in the matter of endowment the bill would seriously injure the present Universities in Ireland; and they went further and said that if the bill passed the present Universities must have fair play, and must be put in the same position in regard to endowment as the proposed new University. (Hear, hear.) On the matter of endowment he would point out the enormous advantages which the proposed University would have in regard to the payment of professors, and the building of laboratories, museums, &c., because there were nine professors in the Queen's University who at present received less than 200*l.* a year; nine who received less than 300*l.* a year; seventeen who received less than 400*l.*; eleven who received less than 500*l.*; and only five who received over 500*l.* a year, the amounts being calculated by fixed salaries, together with a certain average of fees. The O'Connor Don had stated that the Queen's University received 50,000*l.* a year; but the fact was that each of the Queen's Colleges received 7,000*l.* a year from the consolidated fund, which was applied to the payment of heads of colleges, professors, servants, &c.; and they received a yearly grant of 1,600*l.* a year for the expenses of gardens, feeding, and light. The University itself bore the expenses of University officers, and the examiners received a yearly grant of from 4,500*l.* to 5,000*l.* a year, that grant being founded on estimate. So that the net income of the three colleges was slightly over 30,000*l.* a year, in addition to which there was a sum expended by the Board of Works for repair of the colleges, and a small sum during the last year or two for the increase of professors' salaries at the Galway College. In all, the annual grant to the Queen's University and Colleges was far under 32,000*l.*, whilst the proposed new college would have somewhere about 45,000*l.* In conclusion he remarked that the mental calibre of the professors and the ability of the gentlemen engaged at the Queen's University would bear favourable comparison with any other University in the kingdom. He felt strongly the importance of removing all religious animosities in Ireland; and he had no hesitation in saying that when the history of Ireland for the last thirty years was written, the historian would point to the present system of mixed education—the secular and separate religious education—established in the Queen's Colleges as one of the great agencies for carrying on that work. (Cheers.)

The resolution was carried unanimously.

On the motion of Dr. MORRISON (of the English Presbyterian Church), seconded by Mr. GLOVER, a vote of thanks was passed to the chairman for presiding, and the proceedings terminated.

ECCELESIASTICAL GRANTS IN CEYLON.

A conference convened by Mr. Alderman McArthur, M.P., was held at the Westminster Palace Hotel yesterday, to consider what further action should be taken to secure the abolition of ecclesiastical grants in Ceylon. Mr. McArthur presided, and in opening the proceedings said that they were aware that the session before last he had brought a motion before the House of Commons on the subject of the ecclesiastical grants in Ceylon, which was lost by twenty-six only out of a House of 268; and that the *Times* had published a leading article on the following day deprecating of the continuance of these unjust subsidies. Since then he and the friends of the movement had thought that the Government had not paid due attention to the various representations made to them, among others the despatch of Sir Wm. Gregory, and the important memorial to the Queen from above 8,000 inhabitants of Ceylon. He was glad, therefore, of the opportunity which Mr. Ferguson's presence in England afforded them of conferring on the subject of a further agitation. He read letters of apology for non-attendance from Sir W. H. Gregory, the late Governor of Ceylon, Major Trankell, Superintendent of Police in Ceylon, now resident for a season at the Isle of Wight, and others. Sir William Gregory's letter was as follows:—

3, St. George's-place, Hyde Park-corner, S.W.
May 28, 1879.

SIR,—I have to acknowledge the receipt of your circular of the 23rd inviting me to attend a meeting on Tuesday, the 27th, on the subject of ecclesiastical grants in Ceylon.

I have an unwillingness, considering my recent relations with the Colonial Office, to attend a meeting where probably the policy of my former chiefs will be strongly impugned. It would be different were I again to enter Parliament before this question is set at rest. I should then have no hesitation, indeed, I should feel it my duty to co-operate with you both by vote and by voice.

At the same time I consider myself bound to state that I entertain quite as strongly as ever the opinions expressed to Lord Carnarvon in my despatch on the subject of these ecclesiastical grants, nay more, the dissensions among the members of the Church of England in Ceylon renders the anomaly and injustice of these grants still more glaring, if possible, than they were before.

I should have wished to have conferred with Lord Carnarvon, in accordance with the intention expressed by his lordship to discuss the matter with me. I presume that pressure of business prevented this interview, but it appears to me that it was immaterial, as I could allege no stronger argument against these grants than those I have already used, that the heathen population of Ceylon are taxed for the support of a religion in which they do not believe, and that a large proportion of the Christian population is taxed to support a Church Establishment of which it strongly disapproves, and that this proceeding is justified by might and not by right.

In dealing with this question I trust that the case of Ceylon will be considered by itself, and not connected in any way with India, with which (providentially) we are in no way associated. I remain, Sir, your obedient servant,
W. H. GREGORY.

Mr. FERGUSON then gave a graphic and interesting historical sketch of the imposition of these grants, and the agitation for their abolition; and he especially called attention to the fact that Ceylon bore its own military expenditure, out of which army chaplains were paid, and that these grants therefore presented the anomaly of a tax on the heathen for the promotion of Christian missions to the heathen. Mr. Gray, of the Ceylon Civil Service, and the Rev. Mr. Clark, of the Church Missionary Society, having addressed the conference, Mr. J. CARVELL WILLIAMS spoke in laudatory terms of the vigour and ability with which Mr. Ferguson had carried on the agitation for the abolition of these grants, and said he was sure that conference would assist him in his efforts on his return to Colombo. It was difficult to awaken interest at home on any colonial question, but he could fairly claim for the Liberation Society that it was not an institution for the redress of personal grievances, but for the maintenance of the great principle of religious equality, not only in England, but everywhere, and one which had always shown itself willing to co-operate with their colonial brethren when they could effectively put pressure on the Colonial Office. He had great pleasure in moving that—

This conference expresses its strong sympathy with the efforts made in Ceylon to put an end to the ecclesiastical grants which inflict so great an injustice on the mass of the population of that colony. It also expresses a hope that those efforts will be renewed, and will be continued until the grants have been extinguished; and the conference will be prepared to support Mr. Alderman McArthur, M.P., in again submitting a motion on the subject to the House of Commons, and to adopt such other measures as may be advantageously taken in this country for the purpose of abolishing in Ceylon the ecclesiastical subsidies which have already ceased in the British colonies which possess an independent Legislature, and in several of the Crown governed dependencies also.

The speaker insisted upon the absolute necessity that there should be continual agitation in Ceylon, as otherwise they might be taunted with being the supporters of those who suffered no real grievance, for the promotion of their own ulterior purposes. The resolution was seconded by Mr. W. WALKER, a Ceylon merchant, supported by Mr. RATHBONE EDGE, M.P., and carried unanimously.

On moving a vote of thanks to the chairman, Mr. G. C. WHITELEY, M.A., suggested that a deputation should wait upon the Secretary for the Colonies during Mr. Ferguson's stay in England, and obtain for Her Majesty's Government a distinct answer to the petition which had been forwarded to the Colonial Office by Sir William Gregory while he was the Governor. Mr. ANDREW DUNN seconded, and the Rev. J. SCOTT, of the Colombo Wesleyan Mission, supported the motion, which was carried, and briefly acknowledged by the chairman. In doing so he endorsed Mr. Whiteley's suggestion as to the propriety of a deputation waiting upon Sir Michael Hicks-Beach.

ECCELESIASTICAL MISCELLANY.

The judges have appointed next Friday for delivering judgment in the case of the Bishop of Oxford.

A Roman Catholic layman having addressed a letter to Mr. Gladstone, relative to this speech, has received a reply to this effect:—"I hope that on consideration you will not feel surprise or pain at my belief that the Church of England has an important office to discharge, and one not wholly limited within her own borders. I had not, however, in view an office of proselytism, but a something which seems to me higher, and which was assigned to the English Church by no less an authority within your communion than Count Joseph de Mastai."

THE DEAN AND THE WESLEYANS.—The ministers attending the annual meeting of the Wesleyan District Committee of the Nottingham and Derby district, just held at Peterborough, were invited to luncheon, and to a service at the cathedral, by the Rev. Canon Perowne, the Dean of Peterborough. "Both invitations were cordially accepted."

A HINT FROM A COLONY.—The authorities at Lindula, Ceylon, have decided that the burial-ground at that town is not to be consecrated, and steps are to be taken at once to obtain a transfer to the trustees appointed, viz., the two clergymen in the district and the lay trustees of the Lindula

church. The objection raised to consecration was not to the thing itself but to its effects. It was argued that the bishop would consecrate only what was handed over to him, says the *Colombo Observer*, and subjected to the rules he chose to make, so that all not "bona fide" members of the Church of England would be excluded from burial, even if they or their parents had paid for the ground. The argument has an application beyond the confines of Lindula, or even of Ceylon.

THE WESLEYANS AND THE ESTABLISHED CHURCH.—At the recent meeting of the Hull District Committee of Wesleyan ministers the following resolution was adopted:—"That while recognising the friendly attitude of some of the clergy of the Established Church, this committee regrets that in this district the difficulties of Methodism are increased and its prosperity hindered by the policy and teaching of many others of the clergy. Doctrines are taught and practices prevail which are Popish in their character. Guilds and other societies are formed, one condition of membership being a pledge never to enter a Nonconformist place of worship. There are instances of persecution, and the clergy are in many places seeking by subtle means to undermine us, and to alienate our people from us."

SCOTCH CHURCH PATRONAGE.—A Parliamentary return has just been issued giving in separate columns the number of male and female communicants connected with the Established Church in each parish in Scotland, and also the number of "adherents"—that is to say, persons who attend the parish church without being admitted to the holy communion. If the return in this latter respect had been complete it would have been interesting, because it would have given a fair idea of the proportion of the people of Scotland who remain within the fold of the State Church. But the adherents in this return are those who have been registered only in parishes where clergymen have been appointed under the provisions of the Act of 1874, which vested the Church patronage of Scotland in the communicants and adherents of each parish. As regards the former class, however, the return is complete. The results it brings out are these: Out of a total population of 3,360,018 the Church of Scotland claims 515,786 as communicants. Of these 218,411 are males, and 297,375 females, who have equal voting power with the males. The Church patronage of Scotland is, therefore, according to this return, in the hands of an electorate in which the females are in a majority of 78,964.

THE BISHOPRIC OF JERUSALEM.—The death of Bishop Gobat leaves vacant this see, which was established jointly by England and Prussia. King Frederick William made the first appointment. The next devolves upon our Government. The *Record* states that the Prime Minister consulted Lord Shaftesbury, who was one of the originators of the bishopric, as to the kind of man who should be appointed. His lordship named Canon Tristram, as a clergyman whose travels in the East, added to his other high qualifications, seemed to point him out as a fit successor to the see of Jerusalem. The Premier at once intimated that he was familiar with Canon Tristram's literary works, and acted on Lord Shaftesbury's suggestion. The offer was made to Canon Tristram on Monday week, and Lord Shaftesbury was on the same day authorised by Lord Beaconsfield to write to the canon, recommending his acceptance of the Premier's offer. This was done, but the canon has reluctantly declined the offer owing to various difficulties, chiefly of a personal and domestic character, having reference to the health and education of his large family of eight children, as well as the necessity of resigning a valuable canonry and other preferment more lucrative than that of the bishopric. Canon Tristram, therefore, begged a week for consideration, a permission most courteously granted; but he has with much reluctance finally declined.

THE TALMAGE CASE.—The trial in which the Rev. Dr. de Witt Talmage was charged on common fame before his Presbytery on seven specifications, with being guilty of deceit and falsehood, and which has excited considerable interest in New York, terminated on the 8th inst. The Presbytery, after a lengthened and acrimonious debate, acquitted the defendant of the charges preferred against him, the voting being twenty-five for acquittal and twenty against. A resolution was afterwards adopted, expressing heartfelt confidence in Dr. Talmage as a minister of Christ, and an earnest wish that his ministry might prove the source of rich spiritual influence to his people and to the community among whom he laboured. Dr. Talmage then addressed the Presbytery. He said he should go out of the trial with increased hatred for everything like sectarianism. Not only had he the sympathy of the entire Presbyterian Church (a handful of the Presbytery excepted), but he had the sympathy of the Methodist, the Baptist, the Congregational, the Reformed, the Episcopalian, and the Catholic Churches. Though he was a Protestant, in one respect he preferred the Catholic Church. The Catholic had only one Pope, while in the Protestant denominations they had a hundred. Some of the brethren of the Presbytery had said that they did not like his mode of preaching. He just as much disliked theirs; but he would let them have their way if they would let him have his. He also mentioned that before one word of evidence was taken on the trial those newspaper gentlemen gave him the names of those who would finally vote against him, and they made but one mistake. He concluded by invoking a benediction on the assembly, and then, in company with his

wife, hurriedly left the building. It is stated that Dr. Talmage is about to visit London.

MR. GLADSTONE AND THE WORK OF THE CHURCH OF ENGLAND.—The Right Hon. W. E. Gladstone was a prominent speaker at the annual meeting of the Additional Curates' Society, held last week at Willis's Rooms, the Primate in the chair. He said:—

I think, as a want of home missions, the work of this society ought to be commended to the favourable notice of the British public. It will be observed that here the case is different from others, as the whole of the money subscribed reaches the purpose for which it is subscribed. I have said with truth—but it is not for me to ascend to the higher regions of this question; I cannot presume to take more than an external view of it—but taking an external view of it, looking at the acknowledged excellence of the purpose, at the total absence of objection on any ground, at the comprehensiveness of the report in which the design has been worked out, and the assistance it gives to the performance of the best of all work, the spiritual work of the Church, I must say that you have not reached that point at which addition can no longer be made to the income of the society. You have reached the point when great difficulty is found in applying the means to the end, and in which your liberality may be stigmatised as a scandal. I hope that this large and attentive meeting may be taken to convey a different opinion. All of us, I think, believe that the difficulties of the Church of England are great. She has had disputes to encounter, and she may have more. She has had controversies within and without, and we cannot hope that the voice of controversy will all at once be lulled. It is not difficult to find matter for criticism, but wishing above all things to know the truth, and not wishing to conceal from ourselves any of our own defects, I believe that we here assembled, and thousands, tens of thousands, and millions outside these walls, are united in the firm belief that the Church of England has still a great work to perform for herself, the people, and the kingdom at large; and we are therefore justified in earnestly desiring those who become acquainted with what takes place amongst us to-day, to do their best to enable her to discharge one of the foremost and one of the holiest portions of the work. (Loud cheers.)

Religious and Denominational News.

The Merchants' Lecture will be delivered every Tuesday during the month of June by the Rev. Henry Allon, D.D., of Canonbury, at the King's Weigh House-Chapel. The service commences at 12 o'clock, and lasts for one hour.

SPALDING.—A new chapel in connection with the Free Methodists was opened at Spalding, Lincolnshire, on Thursday, by the Rev. J. Adcock, of Sheffield. The chapel is capable of holding 1,200 persons, and cost upwards of 4,000*l*.

THE METHODIST NEW CONNEXION have decided in favour of removing the college from near Sheffield into the Manchester circuit, one of the reasons for the proposed change being that it would bring the students within easy access of the Owens College.

WESLEYAN THANKSGIVING FUND.—At a series of Wesleyan meetings held at Liverpool last week there was received or promised nearly 17,000*l*. towards the Thanksgiving Fund. The highest donation was 5,000*l*, and the lowest 1*s*. In the Nottingham and Derby district 4,000*l*. has been promised. The fund is now nearly 150,000*l*. The executive committee have, within the last few days, made a further distribution of 8,300*l*, the total amount so distributed being 24,900*l*.

MISSIONS IN CENTRAL AFRICA.—The American Missionary Association has decided to accept the proposition of Mr. Arthington, of Leeds, accompanied with 15,000*l*., to occupy a district in Central Africa which lies south of Abyssinia and north of the Victoria Nyanza. It is accessible by the Nile, and steamers can be used on the Nile and its tributaries so as to facilitate communication with different tribes. The American Missionary Association is now making an appeal for 35,000*l*., more to start the mission. About ten missionaries will be required. The two French missionary expeditions to Ujiji and the Victoria Nyanza have reached their destinations successfully. The Abbé Debaize, the French explorer, paid by the French Government, who has been till recently so successful, appears to have been deserted by his porters, and is said to be reduced to great straits.

NEW BARNET.—The memorial stone of a new Congregational Church at New Barnet was laid on Saturday by Mr. Samuel Morley, M.P. The general style of the new building, which is already in progress, the walls being several feet above the ground, may be described as 13th century Gothic, and it will seat about 560 persons, but accommodation may be found for 120 more. The weather was favourable, and there was a goodly number of the residents of the neighbourhood present, including several ministers of other denominations. The Rev. J. C. Harrison, of Camden Town, offered a dedicatory prayer, after which the Rev. G. Twentymen, the pastor, read a short statement, in which he spoke of the growth of the church and congregation since they first met in the adjoining schoolroom, which had necessitated the building of this larger place of worship. The stone having been laid with the ceremony usual on such occasions, Mr. Morley, after expressing his hearty desire for the prosperity of the undertaking, said that while he continued faithful to the principles which Congregationalists professed, he thought they should look with less anxiety to the mere extension of their denomination, and more to the pure simple preaching of the Gospel. The great difficulty pressing on all bodies of Christians at the present day was the growing in-

disposition of the people, both of the working class and middle class, to attend any place of worship at all, and he had a strong impression that if the churches were to be more successful in bringing people to Christ they must take a kindly interest in their social condition, and that the minister must be supported in his endeavours by the hearty co-operation of the members of the church. He believed that if all the population were to present themselves at the various places of worship in London on Sunday morning next, more than a million of them would be unable to find seats, but at present not more than one-half of those that were provided were occupied. Addresses were also delivered by the Rev. Dr. Henry Allon, of Islington, on the position of the Independents towards the church generally, and by the Rev. F. Crozier, Wesleyan minister, of New Barnet. The company were afterwards entertained at luncheon in the schoolroom, Mr. Morley again presiding, at which several other addresses were delivered, and Mr. J. Dowd, the treasurer, stated that the building contract for the new chapel was 5,991*l*. Towards this sum 3,010*l*. had been already subscribed, besides the sums laid that day on the memorial stone. Several additional subscriptions were then announced, including one of 100*l*. from the chairman.

THE GREAT BULGARIAN DEMONSTRATION AT PHILIPPOPOLIS.

In our last number we quoted extracts from an interesting letter received from the capital of Eastern Roumelia relative to the course of events in that Principality, but were unable to find room for the account it contained of the national demonstration at Philippopolis on the birthday of the Czar, when the population took advantage of the parade of the Russian troops to testify their gratitude to the Emperor of Russia, and their unanimous feeling in favour of the independence of the province of Turkish dictation. Our correspondent sends the following details relative to the unique spectacle he witnessed:—

At an early hour on Monday morning (the 28th April) the streets of Philippopolis began to resound with the tramp of armed men arriving in detachments from the more distant villages, each company being headed by a banner of more or less elaborate pretensions. Many of the flags bore inscriptions, but the favourites were composed of the national colours, green, red, and white, with the motto, "Liberty or Death." As detachment after detachment arrived in the capital of Eastern Roumelia, they made their way to a broad level grassy plain to the east of the city, and immediately adjoining the great *chaussée* which leads to Adrianople. Here the men bivouacked with military precision in long lines, each village gymnasium being separated from the other. During the day I paid a visit to the encampment, and spent some hours in watching the behaviour of the men. In very many cases the wives and families of the volunteers had accompanied them from their distant homes, bringing with them provisions for the two days' stay in Philippopolis, and nothing could exceed the good nature and enthusiasm which appeared to animate all. Arms were piled in regular military fashion, and while men and women refreshed themselves after their long tramp in the hot sun, they gossiped of the coming *fete*, of the new national life which seemed to be opening up for them, of the probability or otherwise of the Turkish Government sending troops into their country, and the necessity of their doing their utmost to repel the new Moslem invasion. The afternoon was spent in drill preparatory to the morrow, or in a stroll through the bazaars and shady streets of Philippopolis. Philippopolis this morning was early astir, and long before the mists from the Maritza had been dissipated by the sun, every Bulgarian and Greek householder had the front of his dwelling decorated with flowers and evergreens, while, schismatic hate being for the moment buried in the universal joy of the promise of a new communal existence, the Bulgarian and the Greek flags were blended from many a roof with that of Russia. Every shop and bazaar in the city was closed, and in droskies, or *voitures*, the youth and beauty of Philippopolian society made their way to the review ground—the common people streaming out in crowds, clean, happy, and joyous.

The Russian garrison no less than the Bulgarian National Guard had been early under arms, and by nine o'clock the whole of the troops, numbering not less than 30,000, were drawn up in a square, the centre of which was an open square, fitted up with a temporary altar, and with seats for the accommodation of the *élite* of the society of the capital. On one side of the square were three fine regiments of Russian infantry, in span-new uniforms; on the west were a squadron of the Bulgarian yeomanry, a sotnia of Cossack lancers, a sotnia of dragoons; on the south, four batteries of field artillery, and one of mountain guns; and on the west side a battalion of Bulgarian militia, quite equal in bearing, dress, and drill to the Russian infantry of the Line. Then came the "National Guard," ranged in battalions. Nor was Young Bulgaria unrepresented, for the students at the High School of Philippopolis turned out in a neat uniform, and presented as attractive an appearance as ever did the volunteer companies of Eton or Harrow-on-the-Hill. Colonel Korsakoff, the organiser of the militia of Eastern Roumelia, and the moving spirit in the formation of the National Guard, was in command of the Bulgarian legions, and General Poltaroffsky, commander of the 5th

Division of the Russian army of occupation, was in command of the whole troops. Exactly at ten o'clock General Stolepine, Governor General of Eastern Roumelia, attended by a brilliant staff, rode on to the review-ground, and was received with ringing cheers, alike by the populace as by the soldiery. As the general rode down the lines of the Russian troops the soldiers huzzaed, the bands played, and banners waved, but this demonstration was quiet and apathetic compared with that which awaited the cavalcade as it passed in and out among the forty battalions into which the Bulgarian guard had been divided. Fully two-thirds of these were armed with Klinker or Martini rifles, the others with only old guns or flint-locks, or without any arms save a stick. Those with rifles duly presented arms in a steady soldier-like fashion; those behind, having no arms to present, raised a wild cheer, to which emphasis was given by thousands of caps being thrown into the air. Women who surrounded the guard, watching with pride their husbands, brothers, sons, the defenders of their country, and no longer the slaves of a dominant race, also lent their treble to what Lord Beaconsfield would have called the diapason of liberty which resounded heavenwards.

The general and his staff then strode up to the pavilion in the centre of the square, and there the Bulgarian Exarch, assisted by several priests, conducted mass, special reference being made to the Czar, whose birthday it was. During mass the artillery fired a salute of 101 guns, and at the close five gentlemen, deputed by the Assembly of Notables, approached General Stolepine, and in the name of the whole population of the province conveyed to him their best wishes for the health and long life of the Emperor Alexander. They expressed their detestation at the dastardly attack recently made upon the Czar's life, their happiness at his providential escape, and their hope that His Imperial Majesty would be spared to complete the work of liberation and reform to which his life had been devoted. General Stolepine assured the deputation that he should inform his Imperial master of the message so happily expressed and so opportunely given. It may be stated here that General Stolepine despatched to the Emperor at Livadia the message, and in the evening the Czar sent a message by telegraph in reply thanking the Ninth Corps and the whole of the population of Roumelia for their good wishes. This message was read at a *fête* given by the 17th Regiment of the Fifth Division at Bunardjik, and evoked such a demonstration of enthusiasm as I have seldom before witnessed. To return to the review. The troops having been got into position they marched past General Stolepine and his staff, beside whom were the foreign consuls and the representatives of Philippopolis society. Little but praise can be given to the Russian troops, more especially the artillery. The Cossacks afforded amusement by exhibiting a grand charge.

It was more interesting and to the purpose to study the behaviour of the Bulgarians. First of all came the squadron of their cavalry militia, or yeomanry. They are mounted on small native horses, are dressed in dark green tunic, with large top-boots, and a high busby or fur. Their appearance is quite equal to that of any yeomanry regiment in Great Britain, and their drill was remarkably good. Indeed, they kept better line, and appeared to have their small but hardy horses more in hand, than the Cossacks when at the trot past. The infantry militia I have already spoken of as a fine soldierlike body of men, well behaved, and remarkably well drilled. Then came the parade of the Bulgarian National Guard, as the gymnasts now prefer to be called. The first twelve battalions were thoroughly armed, and they appeared to have been longer under discipline than the others, being indeed from Philippopolis and the immediate neighbourhood. They were officered by men from the militia, their drill-instructors being a corporal and a private to each company of a hundred, from the same body. There is compulsory drill twice a-week, and voluntary drill every afternoon and evening. In the ordinary acceptance of the word, they are not possessed of a uniform, but some attempt at distinction of dress had been made. I refer now, and specially, to the first twelve battalions spoken of above. Some of the companies were dressed in blue cotton blouses, some in white; all had the national black sheepskin cap, with a brass Bulgarian cross in front. According to the village from which they came, some had ornamented their rifles with a sprig of evergreen, some with a spray of a graceful grass, others with the drooping gold of the laburnum. Some companies were distinguished by the dark brown jacket of the peasant, red waist shawls, and their limbs swathed with grey felt mocassins. These twelve battalions marched past with great steadiness, wheeled with precision quite wonderful, and performed other manoeuvres with an exactitude which was altogether praiseworthy. They were possessed of good shoulder straps, an ammunition pouch, and a tin canteen. I estimated the whole number of the Bulgarian guard at rather over 20,000, and of that number about 14,000 would be armed. In the first twelve battalions there would be 10,000; and the other 4,000 who bore rifles were mainly comprised in the leading companies of the other battalions. Many of these battalions to a military eye might be reckoned nothing but a mob, and yet they had a certain amount of drill; for they marched well, and knew how to wheel in column. They had, however, it was very plain, been little disciplined, for as they approached the general and his staff they broke into a cheer, and carried away by their own enthusiasm they lost all sense of military order,

and literally began to run towards the saluting point. When one thought of what these poor men had suffered, of how patiently they had borne grinding tyranny and taxation, witnessing their houses burned, their crops destroyed, their cattle plundered, their wives and sisters murdered or outraged—when one remembered that they had but lately come to realise that such scenes so recent and so fresh had now become again impossible—that they were “gone as years beyond the flood”—that for them there was now a possibility of sowing in surety and reaping in peace—harsh judgment upon this sudden outbreak of enthusiasm and this bursting of the bonds of military restraint was impossible—

And I laugh at any mortal thing,
’Tis that I may not weep.

Through the efforts of a few officers the run was brought to a stop, and they thereafter completed the march past in all decency and in order, and took up the positions assigned to them in the field. General Stolepine again rode round the ranks, drinking to the health of the Czar before each battalion, and to the National Guard also, drinking their health. These sentiments were received with renewed cheering and throwing caps in the air. Being asked by General Stolepine a little later what I thought of the demonstration, I recounted it pretty much as given above, to which the general assented cordially, adding the words, “A year ago these men were little better than animals, driven hither and thither by the Turks. Now they are men, and realise that they have the rights and duties of men.” At the expense of the notables assembled in Philippopolis the guard were entertained to a dinner, served to them on the review-field, and the afternoon was spent in dancing and other innocent amusements.

At a garden party given in honour of the occasion on a mountain near Philippopolis called Bunardjik, by the officers of the 17th Regiment of the Fifth Division of the Russian Army, I had the pleasure of meeting between four and five hundred of the leading inhabitants of the capital. And in this assembly one was, if not astonished, at least pleased, to encounter all the courtly graces of the best European society, to listen to intelligent, often highly-cultured, conversation, and hear the position of the country and local politics discussed with a moderation to be expected but seldom in the *salons* of London. There was a general consensus of opinion that the presence of the Turk could not again be tolerated, and that if the Moslem troops were forced upon them they must sacrifice everything in the endeavour to repel them across the frontier. Beyond this sentiment, invariably expressed with a suppressed energy which was convincing in its earnestness, there was every indication to accept calmly in the meantime what Europe might deem best for the development of the autonomous province of Eastern Roumelia.

Obituary.

Mr. WILLIAM LLOYD GARRISON, the American Abolitionist, died at New York on Saturday, in his seventy-fifth year. Mr. Garrison was a native of Massachusetts, and was originally apprenticed to a shoemaker and afterwards to a printer. While very young he began to write for the press, and soon became the editor of a paper published at Baltimore which advocated the abolition of slavery. He expressed his views in such an outspoken manner that he was prosecuted for libel and imprisoned for two months. After his release he went to Boston, and on January 1, 1831, commenced there the publication of the *Liberator*, another anti-slavery journal. He conducted this paper for thirty-four years, sometimes at great personal risk, for he was frequently threatened with assassination, and on one occasion was dragged through the streets, and narrowly escaped with his life from an attempt made to murder him. He was president of the American Anti-Slavery Society for twenty-two years. In an obituary notice of the deceased the *Echo* says:—

When he commenced the vast majority of those to whom he appealed were not merely adverse, but bitterly hostile. We can hardly conceive the difficulties that lay before him. He had to fight not the South only, but the whole Union. Southern States might publicly set a price upon his head, but it was from Northern rowdies that the daily threats of assassination came. Garrison seems to have begun his career as a journalist by writing, like Franklin, for the local paper in whose printing office he was engaged. He was then eighteen years of age. Arrived at manhood, he made an unsuccessful journalistic venture on his own account; but the *Free Press* was a failure, and in 1827 he had charge of a temperance paper in Boston. Two years later he assisted Mr. Benjamin Lundy, of Baltimore, in editing the *Genius of Universal Emancipation*. On account of his exposures of the evils of the internal slave-trade Garrison was fined for libel, and, being unable to pay, was thrown into gaol, where he remained for two months, till Arthur Tappan, of New York, paid his fine. In 1831 he commenced the publication of the *Liberator* at Boston. There is a close similarity in his resolute utterances at the outset and a famous expression of our own Premier. “I will be heard,” said Garrison. “The time will come when you will hear me,” said Mr. Disraeli. Both exhibit the same indomitable perseverance, but in nothing else were they alike. The one had audacious genius, the other a martyr's fortitude; the one had devouring ambition, the other prophetic power; the one pressed all things into the service of himself, the other was the willing servant of the slave; the one manipulated parties to serve his own end, the other trampled upon party in the cause of humanity.

The *Liberator* soon concentrated upon itself the fury of the slaveholders and the politicians, and yet it was but apparently a very feeble thing. “It was reported to me,” wrote H. G. Otis, “by the city officers that they had ferreted out the paper and its editor; that his office was an obscure hole, his only visible auxiliary a negro boy, and his supporters a few insignificant persons of all colours.” Undeterred by threats, and even open violence, Garrison went on his way. Pro-slavery ruffianism burnt down anti-slavery halls and murdered anti-slavery advocates; even Garrison himself was with difficulty rescued from a Boston mob who intended to kill him. In 1833 he visited England, and on his return organised the American Anti-Slavery Society, of which he remained president for twenty-two years, till its work was accomplished. As time rolled on earnest and able men rallied to his side, until at last the old political parties had to face the question, and the Free Soil—afterwards the Republican—party became more and more directly antagonistic to the slave power. In 1865 the *Liberator* was discontinued, as its work was done. Two years after Mr. Garrison visited England, and was the guest of Mr. Bright, the Duke of Argyll, George Thompson, Earl Russell, and other distinguished men at St. James's Hall, who united in giving to the anti-slavery chief the honour which was his due.

Mr. JAMES GRANT, formerly editor of the *Morning Advertiser*, died at his residence, Cornwall-road, Baywater, on Friday last, at the age of seventy-seven. Mr. Grant was in early life a printer, and in 1827 started the *Elgin Courier*. He afterwards came to London, and joined the staff of the *Morning Chronicle*. In 1850 he was appointed editor of the *Morning Advertiser*, and held that post for twenty years. He was the author of many publications, of which his “Recollections of the Houses of Lords and Commons,” and “The Newspaper Press; its Origin, Progress, and Present Position,” were perhaps the best known; but several of his religious works have passed through many editions, such as “God is Love,” “Our Heavenly Home,” and “The End of All Things.”

Mr. EDWARD BACKHOUSE, of Sunderland, a wealthy Quaker banker, died on Thursday last, at Hastings. His name (says the *Northern Echo*) is associated with all the benevolent and unsectarian educational institutions of the district. He was a warm friend of the British School, and the Industrial and Reformatory Schools received from him an energetic support. He also took a leading part in the foundation of the Young Men and Young Women's Christian Associations. It is estimated that he distributed over 10,000l. per annum in private charities. Mr. Backhouse, who was also a minister of the Society of Friends, was a warm supporter of the Peace Society and the United Kingdom Alliance. He took especial interest in fallen women, and for eighteen years has supported a refuge for them called the Smyrna House Home. Mr. Backhouse was also president of the Northern Counties' League for the repeal of the C.D. Acts.

Mr. G. F. ANGAS.—A telegram from Adelaide announces the death, on the 15th inst., of Mr. George Fife Angas, well known for nearly forty years in the City of London as a merchant and a shipowner, and equally well known for his connection with the colonisation of South Australia. Mr. Angas was born at Newcastle-on-Tyne on the 1st of May, 1879, and identified himself during the early years of his life with several religious and philanthropic institutions, more particularly the establishment of Sunday-schools and sailors' societies. He also originated the National and Provincial Bank of England. He took a leading part in founding and colonising South Australia, established the South Australian Company, the Bank of South Australia, and the Union Bank of Australia, and was chairman of the London boards of direction of all these companies until he resigned on leaving England to settle in South Australia in 1850. He was elected a member of the first representative Parliament in that colony, and continued to sit in it for many years.

The *Cologne Gazette* states that the villa of Mario weiler, near Dueren, has turned out to be a perfect mine of Roman ruins. Photographs of all the finds are being made. The coins found extend into the fourth century. A number of articles, including a lock, spear-heads, jugs and pitchers, and a serving dish, have been collected from among the broken tiles and other rubbish which encumber the foundations.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS GREAT VALUE AS A NUTRIENT FOR WEAKLY CHILDREN.—In cases of languid and imperfect nutrition often observed in children, the surprising efficacy of Dr. de Jongh's Oil is thus described by Dr. Edward Carey: “It is in the diseases incidental to childhood that mainly depend on the mal-assimilation of the food in the pale cachectic child, when the anxious practitioner has exhausted the whole range of alteratives and tonics, that Dr. de Jongh's Cod Liver Oil will come in and satisfy his most sanguine expectations. Where the powers of life are low, it affords nourishment to the body when none other can be borne; it furnishes the frame with fat in a truly wonderful manner; and administered as it is in Holland, to the delicate and puny child, who, though not considered ill, is in that state of impaired health which would favour the development of disease, its extraordinary effects will soon be visible, after having taken it for a short period, in a return to health and strength which were before unknown, and which will be accomplished by no other remedy with which we are acquainted.” Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

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"There has just been issued by the Liberation Society a remarkably able pamphlet on 'The Established Church and the People of Scotland.' The writer has formed an accurate conception of the history, character, and present position of the Scottish Establishment. He shows that, as an Establishment, it has never been true to those principles for which the founders and martyrs of the Reformed Church of Scotland contended; and specifies, with telling and bitter pertinency, the very manifesto addressed to the Remonstrant or Rump Church, when left by the Free Church at the time of the Disruption of 1843, in which Her Majesty recognised its condition as reduced finally to vassalage to the State. Entering at length into the question of Scottish ecclesiastical statistics, the writer further proves that the Establishment is in a minority. Since the majority of Scottish Presbyterians appear to favour Disestablishment, and since both Mr. Gladstone and Lord Hartington have made it very plain that they need but a hint from Scotland to inscribe Scottish Disestablishment on the banners of the Liberal party, the author urges Scottish Liberals to unite in adopting Disestablishment as their watchword."—Christian World.

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R. F. WEYMOUTH, D. Lit., Head Master.

METROPOLITAN HOSPITAL SUNDAY FUND.

Patron—Her MAJESTY the QUEEN.
HOSPITAL SUNDAY, 15TH JUNE, 1879.
Clergymen and Ministers of Religion who may by any accident not have received the Official Posting Bills, &c., by the 5th of June, are requested to make their wants immediately known to the Secretary, Mr. Henry N. Custance, at 1, Queen Victoria Street, E.C.

UNIVERSITY OF LONDON.

NOTICE IS HEREBY GIVEN, That the next Half-yearly Examination for MATRICULATION in this University will commence on MONDAY, the 30th of JUNE, 1879. In addition to the Metropolitan Examination, Provincial Examinations will be held at Owens College, Manchester; Queen's College, Liverpool; Queen's College, Birmingham; St. Catharine's College, Ushaw; Stonyhurst College; St. Patrick's College, Carlow; St. Stanislaus College, Tullamore; University College, Bristol; and (for Ladies only) at the Ladies' College, Cheltenham. Every candidate is required to transmit his Certificate of Age to the Registrar (University of London, Burlington Gardens, London, W.) at least Fourteen Days before the commencement of the Examination.
WILLIAM B. CARPENTER, M.D.
May 21st, 1879. Registrar.

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ERRATUM.—In the letter of "Hibernicus," which appeared in our last number, the extract from the *Dublin Evening Mail* should have ended with the words "to which he had been subjected." The rest of the small print should have stood in larger type as part of the letter, and not as a quotation from the *Maid*.

The Nonconformist.

WEDNESDAY, MAY 28, 1879.

THE WEEK.

THE wearisome Afghan war is now definitely at an end. The negotiations between Yakooob Khan and Major Cavagnari resulted on Monday in the signing of a Treaty of Peace. The terms, so far as they are known, are comparatively easy for the Ameer. He is to receive a subsidy of six lacs of rupees annually from the Indian Government, to allow a British Resident at Cabul and British agents on the frontier, to place the foreign affairs of Afghanistan under the control of the Indian Viceroy, and to be "supported by the British Government against foreign aggression." Candahar, Jellalabad, and ultimately Dacca, are to be evacuated; the Pishin, the Kurum, and the Sibi Valleys are to be annexed, and our frontier is to extend beyond the Khyber Pass. We shall thus have in our rear a multitude of wild tribes, who can bring into the field many thousands of armed men. But the treaty is said to contain valuable commercial concessions. If the correspondent of the *Standard* is to be credited, we are far from being freed from Afghan anxieties by the signing of the new treaty. He states that Yakooob's troubles are only now beginning. He will have hard work to establish himself solidly upon his father's throne, and the reports from Candahar leave no room for doubt that our withdrawal from Herat, where the rival parties stand face to face. If by the autumn the Ameer has not succeeded in crushing all his foes, he will probably request that our troops may remain at Candahar till matters are more settled. "In fact, Afghanistan is seething with intrigue and revolt, and the nature of the help that we can render to enable Yakooob to retain his authority in his distant province, Badakshan, is a most anxious question." We rejoice at the conclusion of peace, but could wish that the prospect beyond was more promising.

While the proposals made by the Home Government for meeting the serious financial crisis in India—of which we have spoken elsewhere—can be viewed with satisfaction, the news from our Eastern Empire is not cheering. Cholera prevails over a wide area in the Punjab, and the famine in Cashmere—which is not a British dependency, though a protected State—is assuming serious proportions. The outburst of agrarian crime in the Deccan, in the shape of "Daccity," or highway robbery and outrages by armed bands, has required the presence of a large force of infantry and cavalry in the country, which has dispersed some of the bands, though a complete panic prevails in the remote villages. The outbreak is but a sign of the social discontent which is not limited to one province of India, and which has of course been neglected by a Government more intent upon external Imperial objects than in promoting the interests of the vast population.

At length the Russian Government seem to be getting the mastery of the widespread Nihilist conspiracy by the stern repressive measures to which they have had recourse. The most important step to that end was the discovery of the secret press at St. Petersburg, next door to one of the public offices, where the famous Nihilist journal "Fatherland and Freedom" was printed, and the arrest of all concerned in its production. At Kieff, also, the very focus of the revolutionary party, the conspiracy has been, to a large extent, stamped out. Fourteen persons, some of them of considerable position, have been just tried by court-martial in that city, and convicted of belonging to an illegal association

which aimed at overthrowing the State, &c. Some were condemned to death, and others, including three women, to imprisonment or penal servitude. But the trials made public are few, and numbers are secretly carried off to prison or exile. In various districts the Nihilists have created panic by threats of incendiarism, which, as at Orenburg, have been carried into effect. But on the whole the governors-general appointed by the Czar are using their unlimited powers with great effect. The warmer weather has enabled them to despatch some of their victims to Siberia, and we learn from Nishni-Novgorod on the Volga that during the summer further batches will be drafted off into exile, amounting in all to upwards of 15,000 souls.

Happily the Czar has at length become convinced that mere repression will not suffice to remove widespread discontent. The time seems to have come when constitutional remedies will be tried. According to a Paris paper the Emperor lately appointed a committee to draw up a scheme for the introduction of Parliamentary institutions into his dominions. This committee is stated to have terminated its labours upon a Draught Constitution, which has been forwarded to Livadia for submission to His Majesty. The outline of this important scheme—the first serious attempt at constitutional reform in Russia—is thus sketched by the *Daily Telegraph* :—

This document proposes to establish in the Russian capital a Chamber of Representatives, elected for three years by the Provincial Assemblies of each so-called Government. The Assemblies in question can only elect deputies from among their own members; and the Imperial Government will have the right to nominate two deputies from each of its State departments, who will enjoy the same Parliamentary rights and privileges accorded to members by election. This Chamber will hold three or four sessions every year, the duration of which will be predetermined. The first session of each year will be opened by the Emperor in person, or by a delegate of his direct nomination. The Chamber will discuss and pronounce its opinion by vote upon all questions of public interest laid before it by the several Ministries of State, the Provincial Assemblies, or the command of the Emperor. Each Minister will prepare a detailed programme of the business appertaining to his department, which will be considered by the Chamber, examined by the Council of State, and checked by the Emperor. The Chamber's privileges will not extend to dealing with questions of foreign policy, of home administration, or of police regulations, except when such questions shall be laid before it by the Czar's express order. It will possess no right of initiative in the framing of bills, or of discussion upon questions arising from private petitions directly addressed to itself or its Speaker, or of criticism upon Governmental acts. But each Deputy will be permitted to put questions to the official representatives of the Crown, who will be guided in their replies by the interests and dignity of the reigning Sovereign.

The arrangements relative to the settlement of the Balkan provinces proceed satisfactorily. While Bulgaria is being rapidly evacuated by the Russian troops, Prince Alexander I. has been to show himself at the Courts of Vienna and Berlin—and has received an invitation to visit Balmoral, whither he will be accompanied by his brother, who is an officer in the British Navy. This is one of the many indirect signs of the good understanding that now prevails between Russia and England. Aleko Pasha has left Constantinople for Eastern Roumelia, but General Stolepine has been ordered to await his arrival at Philippopolis, assist at his installation, and smooth down the disappointment of the population. That ceremony was to have taken place yesterday, but no information on the subject has yet come to hand. Further delay may have become necessary owing to a Turkish difficulty. The Sultan has insisted that on this important occasion the new Governor-General shall wear an Oriental fez, which the Roumelians regard as the symbol of Ottoman rule, instead of a European hat, which he prefers. To the Porte the question is characteristically childish; an ill-timed exhibition of spite against a national sentiment which it cannot suppress. In the present highly sensitive state of feeling at Philippopolis, as explained by our correspondent elsewhere, this intervention of the Sultan may have serious consequences, in spite of General Stolepine's assurance to "my prince" that he "will be welcomed by the cordial acclamations of the entire population." Most of the members of the International Commission are already at Philippopolis, and are said to have received from the St.

Petersburg Government a claim of twenty-three million of francs as the cost of the Russian occupation of that Principality, where two army corps still remain. If so, the new Governor-General will from the outset find himself in an embarrassing position.

At Constantinople English influence still appears to be on the wane. We are now told that the Sultan is "very favourably disposed" towards the Khedive of Egypt, whose mother has been sent from Cairo with well-filled chests of treasure, and that the Porte is offering strenuous opposition to the publication of the report of the Financial Commission, which establishes the existence of administrative abuses and corruption, and estimates the actual Turkish deficit at 13,000,000*l*. The proposed Western loan has not yet been arranged; and as to the Greek frontier question the Powers have proposed further direct negotiations between the two Governments before they are called upon to intervene. Meanwhile the Cabinet of Athens, wearied with the long delays, talks of preparing for the mobilisation of troops. This is no doubt a mere threat. It appears, however, that Italy has come forward with a new frontier line, which would surrender to Greece the entire Gulf of Volo, but allow Turkey still to retain Janina and Prevesa.

Last night the House of Commons adjourned for the Whitsun recess—the Lords sitting over to-morrow—and the necessity of any special decision relative to the Derby Day was thereby avoided. Although two-thirds of the session is gone, little progress has been made with the Government measures, and the Chancellor of the Exchequer last Thursday presented a strong case for declining to afford facilities for pushing forward the Irish University Education Bill. Twenty-eight bills are before the House of Commons, fourteen of which have not yet passed a second reading. Of the five measures in committee, one is the Valuation Bill with 114 clauses, six of which only have passed; another, the Army Discipline Bill, with 180 clauses, only one quarter of which have been considered, and which must be got through this session. In the background are the Banking Bill and the Bankruptcy Bill, both measures of importance to the mercantile community. Still further in the rear is the Criminal Code Bill, a ponderous measure which will have to be turned over to next session, and the County Government Bill, which is as good as buried. The greater part of the Estimates have still to be passed; so that with morning sittings it will be hard work to get through the work of the session by the customary time. Perhaps there will be no further long debates on foreign affairs, but on the other hand the Irish members have not only tried to monopolise every Wednesday till the prorogation, but threaten opposition to a number of votes, Scotch and otherwise, and altogether seem bent on an obstructive policy because the House of Commons declines just now to suspend legislation in order to discuss their pet measure.

What the real drift of the Irish University Education Bill is may be gathered from the weighty and admirable speeches delivered at Monday's Conference at the Westminster Palace Hotel, which we report at length elsewhere. Mr. Courtney, it will be seen, examined its provisions with searching criticism; Mr. Monro did good service by vindicating the claims of the Queen's Colleges to public favour and increased public support; and Lord E. Fitzmaurice and Mr. Richard with great force exposed the injurious tendencies of the bill in relation to the interests of education and religious equality. All this may seem superfluous in connection with a measure which has little chance of passing this session. But it is of great importance that there should be such an expression of public opinion on the subject as will once for all deter either the present and any future Government from trying to settle the Irish University question on a denominational basis.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday Night.

It would be a curious inquiry, but one perhaps too delicate to be undertaken here, that should seek to fathom the reason why on Ascension Day the House of Commons should sit and transact business, whilst the House of Lords piously adjourned. However it be, the fact is that such difference is established. On Thursday the House of Lords, whose business is so pressing that they are fain to delay the Whitsun holiday by three days beyond the date at which the Commons take theirs—on Thursday, being Ascension Day, the House of Lords did not sit.

The House of Commons, by way of striking the average, had a busy and even exciting night. The Irish members, who read "justice to Ireland" as meaning that everything shall give way to the demands of the Irish representatives, came down in great force, and in much anger determined to "have it out" with the Chancellor of the Exchequer. On the preceding day The O'Connor Don had moved the second reading of the Irish University Bill, and the Chancellor of the Exchequer rudely dispelled rumours which pointed to a secret understanding with the Home Rulers. In a brief speech of unmistakable meaning he pulled to pieces in a ruthless manner the bill which The O'Connor Don had just commended to the House. With the exception of a vaguely expressed feeling of sympathy with, and of a desire to do anything to promote the welfare of, Ireland, he had not a good word to say for the bill. Perhaps the deepest root of the measure is sunk in the funds of the Disestablished Church, and the strongest branch is beneficently extended to denominational seminaries. It is shrewdly suspected that the main purpose of the bill now before the House is to draw money from this fund, and dispense it for the benefit of the cause of the Roman Catholic hierarchy. Sir Stafford Northcote, with customary astuteness, and with the bland innocence of manner which we have grown accustomed to associate with pictures of the Heathen Chinese, put his finger on those main arteries of the measure, and plainly intimated that Her Majesty's Ministers could not undertake to promote circulation through them.

This was bad enough, but worse still was the intimation that the Government were not prepared to sacrifice their own time to the promotion of a measure which from its birth had been regarded as hopeless. It was this that ruffled the temper and raised the gorge of Irish members; and, mindful of their former triumphs over unhappy Ministers charged with bills or estimates, they came down on Thursday blustering and threatening, and determined to illustrate afresh the downtrodden position of Ireland by overriding public opinion in the House of Commons. When, in pursuance of arrangement, The O'Connor Don questioned the Chancellor as to his intention of giving a day for the bill, Sir Stafford Northcote made the most effective answer possible. He simply recited the catalogue of Government measures, and described the position in which they at present stand. The list under this aspect was an appalling one, and disturbed a pleasing illusion that we had been getting along pretty fast. The simple fact is that, even with ordinary despatch, the business now in hand would strain the energies and occupy the time of Ministers and of the House up to the usual date of prorogation.

To invite the House in such circumstances, on the eve of the Whitsun recess, to take up a bill of a highly inflammable kind, was obviously unreasonable. But Irish members have never been particularly strong in the matter of reason, and they now loudly and persistently demanded that way should be made for the jaunting car carrying The O'Connor Don, and driven by a Roman Catholic prelate. Mr. William Shaw, who had within the preceding half-hour been elected to fill the place left vacant by Mr. Butt, promptly rose, and, as became a leader of the Home Rule party, flagellated the Government. It was not a happy effort. It was, I should say, absolutely the worst speech Mr. Shaw ever made in the House. The fact is the member for County Cork is a man of high intelligence, sound common-sense, and considerable humour. The exercise of any one of these qualities would convince him he was in a false position. Their possession in combination altogether overcame his purpose, and in a halting speech, unsuccessfully simulating indignation, he cried aloud against the iniquity of the Government. Mr. Sullivan can, at these sort of things, do much better. A lawyer, a man of imagination, and an orator, Mr. Sullivan should have been equal to the remarkable occasion. But it was too

much even for him; and when he declared that Irish members might see written over the portals of the House, "Abandon hope, all ye who enter here," he trenched upon bathos more nearly than is safe for a man with a reputation to maintain. The row lasted for upwards of an hour, and was engaged in by Irish members with the greater gusto because it was quite a long time since they had indulged themselves in a similar manner.

When it was over Mr. Stanhope rose to make his annual statement in introducing the Indian Budget. This debate had been heralded with much sounding of the Opposition trumpet. It was stated on reputable authority that Lord Hartington and the leaders of the Opposition had consented to take a personal interest in the matter, that many important speeches might be expected, and that all the force at the disposal of Mr. Adam would be marshalled to support Mr. Fawcett's amendment. This appeared unusual in anticipation of a debate on so unimportant a matter as India. If the anticipation were realised the night would prove a remarkable episode in Parliamentary history. But alas! the picture proved illusory. The crisis on Indian affairs is patent to the least educated sense. The old, old story had received fresh point from the war in Afghanistan, and from the knowledge that the ultimate screw had been turned in the shape of taxation. It might reasonably have been expected that the House would have manifested some interest on such an occasion. At first a show was made of keeping the benches full. But as Mr. Stanhope proceeded with his statement members stole out one by one, and then by half scores; and before he had finished the House presented the usual aspect when Indian affairs are discussed.

When Mr. Fawcett rose matters were even worse. The hon. gentleman delivered a speech full of information and political acumen to an audience averaging nine, including the Speaker. It is true there was some excuse for this. The Under-Secretary for India's speech was a capitulation. Mr. Fawcett was to have moved an instruction to the Government to reduce expenditure in India. The Government, shrinking from meeting this demand in the face of the House, had met it beforehand, and Mr. Stanhope announced the inauguration of a new policy in Indian finance, involving a saving of at least a million and a quarter in the coming year. This, as Mr. Gladstone said, rising shortly after midnight, removes the contention between the Government and the Opposition, and it might have been expected that the debate would have closed. But some hon. gentlemen had prepared speeches which they would not willingly let die. Accordingly, Friday night was largely occupied with the continuation of the debate.—Sir George Campbell speaking an hour and three-quarters to five people. Even yet the debate is unfinished, there being a remnant of speeches. But the Government have got their money and can await with resignation the threatened infliction.

Last night two important statements were made with respect to the two wars in which an adventurous Ministry and a "spirited foreign policy" have engaged the country. It was announced that peace had been made with the Ameer of Afghanistan, and that Sir Garnet Wolseley had been nominated to the supreme civil and military command at the seat of war in South Africa. The former announcement was received with loud cheers; the latter led to a prolonged discussion in which bit by bit the Opposition extorted from the Ministry some crumbs of information. It turned out (if the statement of Sir M. Hicks-Beach is to be accepted in an ordinary sense) that there was nothing to hide. But the Ministry seem to like mystery. Their indulgence in it last night cost them a good deal of time, and lost them no small measure of prestige. For after all they had to give up what at first they had jealously kept from what they seem to regard as the inquisitive persistence of an unreasonable House of Commons.

This afternoon the House sat only for a short time, and, so far as actual business was concerned, it was well-nigh wasted. The greater part of the sitting was taken up with an irregular discussion on the appointment of Sir Garnet Wolseley and its significance, which brought out more clearly than before that the main object of the somewhat complex arrangement is "to throw over" Sir Bartle Frere without recalling him, and that Ministers desire, though they hardly like to openly avow it, to put an end as speedily as possible to the embarrassing Zulu war. Under these circumstances Mr. Chamberlain has withdrawn his threatened resolution on the subject. By way of consuming time, or perhaps to spite the Scotch members, five Home Rulers launched as many speeches on the subject of the depression of agriculture in Ireland; after which the motion for an adjournment till June 9 was agreed to. Some measures having been

advanced a stage, there would have been time to consider the Hypothec Bill as reported, but an Irish member talked till near seven o'clock, when "morning" sittings must come to an end. The debate was at once adjourned, and the House rose for the Whitsun holidays.

THE IRISH UNIVERSITY BILL DEBATE

(From a Spectator in the Gallery.)

The Speaker took the chair on Wednesday almost immediately after twelve o'clock, and the motion paper having been cleared of all the other orders, the House was able at once to give attention to the Irish University Bill. The O'Connor Don said very little in moving the second reading, and, indeed, throughout the debate there was on the part of the Irish members principally interested in the bill a somewhat suspicious silence, which has not been without its effect upon the House. Nothing was said as to the real object of the bill, or as to the elaborate and complicated details by which that object is carefully kept out of sight. The hon. member took it for granted that greater facilities for higher education were needed in Ireland, and that his bill would supply the need. He had no special desire to obtain the necessary money out of the surplus of the Irish Church funds, and it was altogether a mistake to suppose that he and his friends wished to "rush" the bill through the House. It was a speech of only a few minutes, but its brevity was clearly not regarded as a merit, and it served to put the House on its guard. Members had been rapidly coming in, and, early as it was, there was now a comparatively full House when Sir George Campbell rose to move an amendment to the bill on the double ground that it violated the understanding as to the purposes to which the Irish Church funds were to be employed, and that provision was more needed for elementary, than for higher, education in Ireland.

The late Lieut.-Governor of Bengal is not one of the most attractive of speakers, and his harsh metallic voice rather repels attention. But his matter is generally good, and to-day he made a really effective speech which elicited many marks of approval. He protested against the indecent haste with which it was proposed to press on the bill, and commented significantly on the facilities which the Government had afforded for bringing on the discussion. The more he saw of the bill the less he liked it, and amidst the laughter of the Irish members he declared that while he disliked what was in the bill he also disliked a great deal that was not in it, namely, the evasions of the bill. The real object of the bill was to conciliate the Roman Catholic hierarchy by establishing a Catholic University to be supported by public money, and he objected to any such measure being passed without the fullest and most mature consideration.

Lord Edmund Fitzmaurice, one of the ablest and most earnest of the University reformers in the House, followed. The member for Calne is a young man, but his conspicuous ability has won for him a very distinct position in the House; and now for a full hour he had the fixed attention of a crowded audience, while in a masterly and exhaustive speech he dealt with the whole question of University education in Ireland. The bill, he said, was a bad one, which the House ought to reject. He ridiculed the alleged need for a further extension of the facilities for University education by quoting, from a Roman Catholic priest, that "every Irishman knows Latin and Greek from his cradle upwards." There was a grievance, however, but the proper remedy for it was not the creation of a distinctively Catholic University, but the incorporation of one or other of the existing Catholic colleges with either Dublin, or the Queen's, University. The creation of a third University, such as that proposed, would simply divert a million and a-half of public money to sectarian purposes. He was opposed to the renewal of the principle of religious endowment, which was injurious not only to the State which gave it, but to the religious body which it was intended to benefit. The noble lord was loudly cheered at the conclusion of his speech, and it was very significant that, not only at its close, but throughout the speech the cheers had come very largely from below the gangway on the Conservative side of the House. This had early attracted the attention of Mr. Wynn, the Government whip, who moved uneasily about the House, and at length took his seat by the side of Sir Stafford Northcote, with whom and Mr. Lowther, the Irish Secretary, he had an apparently earnest consultation for some minutes. It was clear that the Government had been a little too fast for their vehement friends below the gangway in showing any favour whatsoever to the bill, and we were quite prepared, therefore, for the wary and cautious speech which was later on delivered by the leader of the House. The speech of Lord Fitzmaurice was not without significance also for the leaders of the Opposition, who, with the exception of Mr. Gladstone, were all present during its delivery. Mr. Forster, who had spoken approvingly of the bill on its first reading, and Sir W. Harcourt were especially attentive, and several times turned themselves bodily round in their seats to see as well as hear the noble lord as he proceeded with his exposure of the defects of the bill.

"Mr. Kavanagh," said the Speaker, as the cheers which complimented Lord Fitzmaurice were dying

away; and immediately after the Chair was vacant, and the members were pouring into the lobbies for the usual ten minutes' interval for refreshments. The member for Carlisle is one of the special notabilities of the House whom the occupants of the gallery are always pleased to see and hear, but he does not draw in the House itself; and it is no wonder that when the Speaker was again in his place, and the debate was resumed, the hon. member had to address a great array of empty benches. But the Home Rule members, the special patrons of the bill, kept well together, and to them Mr. Kavanagh addressed himself. As an Irish member, and one whose name was on the back of the bill, of course he was heartily in its favour; and in a very temperate but manly speech he endeavoured to break the force of the objections that had been urged against it. Mr. McLaren followed, but with feeble voice, and with his back to the gallery, it was difficult to follow the argument in which, by an examination of the clauses of the bill, he showed that it would necessarily operate as an endowment of religious teaching. Mr. King-Harman, from below the gangway on the Ministerial side, spoke strongly in favour of the bill; and then Mr. Osborne Morgan, in a House which was now again rapidly filling, rose to give the bill his support also. It was not one of Mr. Morgan's happiest speeches, but it won some very hearty cheers from the Home Rule members. There was a dash and bravado in Mr. Morgan's manner which seemed to indicate, in spite of himself, that he was hardly sure of his ground; and we suspect that on second thoughts he will himself be astonished at some of the arguments he employed. In replying to the objection that the bill would endow the members of one particular church, he declared, with quite an explosion of triumphant vehemence, that "there was not a single word in the bill from one end to the other about any particular church. It would perhaps lead to a sort of concurrent endowment. But"—and then followed a good deal which one hardly expected to hear from Mr. Morgan, and which we imagine will be read with some surprise in Denbighshire. By this time the House had again filled, and there was an evident interest created by the cross divisions in the House, totally irrespective of party, which the debate had already disclosed. Mr. Gladstone made his appearance, and as for some minutes he seemed to be taking notes we were anticipating the speech from him which one of the morning papers had spoken of as probable. In the Peers' Gallery, Earl Spencer, a former Lord-Lieutenant, was conspicuous; while, behind, there was a whole row of ecclesiastics eagerly attentive. Mr. Plunket followed Mr. Morgan, and holding a brief for Dublin University, which in all probability would be injuriously affected by the proposed new University, of course he was opposed to the bill. But it was a very qualified opposition which he gave it, based mainly on the ground that at present he had not had time to make himself acquainted with its elaborate provisions. Mr. Plunket has a fine presence and a great reputation as a speaker, but his speech this afternoon was weak and hesitating, and gave no indication of his real power.

And now Mr. Shaw, the member for Cork, rises, and as it is understood that he is to succeed the late Mr. Butt in the leadership of the Home Rule party, we shall no doubt in future frequently hear his voice. He is a bluff, hearty, John Bull sort of person, with very little of the traditional Irishman about him, and he was formerly an Independent minister in the county which he, a Protestant, now represents in Parliament. He has not much to say; but his suggestion that the House should pass the second reading of the bill, and consider its principle on a later stage, at once calls up the Chancellor of the Exchequer. Mr. Lowe also rose at the same time, but at once gave way. Sir Stafford knows well enough by this time that any further Government favour to the bill would be dangerous, so he is all for caution, more information, anything rather than for at once passing the second reading. But he was just as particular not to say a syllable which would commit the Government against the bill. It takes some time to say nothing in this extremely careful fashion, but it is said at last; and then Mr. Lowe is up again, eager to strike in to the very heart of the matter. He compliments Sir Stafford Northcote; urges that the subject is one of great complexity and greater delicacy; and then brushes aside all that has been said already as mere discussion of detail fit only for committee. The thing the House had to think of was this—it was absolutely necessary for the good government and stability of the country that they should take a decided course on the subject. For forty years they had been trying to force on the Irish people a system of education which they would not have, and now, instead of any longer dragging that chain after them, they must take a new departure and give the people of Ireland what they themselves wish to have. If we did not do this, the youth of Ireland would grow up hating instead of loving us, and it would be vain to talk of discontent and disaffection. This, shortly, was what Mr. Lowe had to say, and he said it with great point and force, and unmistakable earnestness of feeling; and practically this concluded the debate. Mr. Newdegate followed, it is true, and he said some good things, but the House was now somewhat excited, and Mr. Newdegate was solemnly impressive in vain.

The adjournment of the debate was now moved, and an appeal from The O'Connor Don for a Government day for its resumption was backed up in a few words by the Marquis of Hartington;

but Sir Stafford Northcote could make no promise; and so, after all the smartness and ingenious strategy of the Home Rulers, the bill, still unread a second time, drifted out on the uncertain sea of the concluding part of the session with but little chance of escaping the perils by which it is now beset. The prospect is not agreeable to the friends of the bill, and some of them make further appeals to the Chancellor of the Exchequer—Mr. Parnell piteously begging him to name a day that the Irish members might return to pressing duties in Ireland, instead of hanging about the House. The House laughed; but the hand of the clock was close on a quarter to six; and Sir George Campbell finished the business by intimating that if the debate were resumed he should withdraw his amendment in favour of one for the rejection of the bill.

[Some remarks on what took place on Thursday night will be found in our "Notes from the Gallery."]

Anniversary Meetings.

THE FRIENDS' YEARLY MEETING.

(From a Correspondent.)

The annual meeting of the Society of Friends has been in session throughout the past week, with the same chairman as last year, Mr. George S. Gibson, of Saffron Walden. The attendance is perhaps rather under the average, as to numbers, but includes the principal members of the society, as Mr. Henry Pease, Mr. J. B. Braithwaite, Mr. Isaac Brown, Mr. J. W. Pease, M.P., Mr. George J. Palmer, M.P., Mr. Arthur Pease, Mr. Gurney Barclay, Mr. Joseph Huntley, Mr. Samuel Gurney, Mr. James Boorne, Mr. Stafford Allen, Mr. William White, Mr. W. C. Westlake, Mr. Caleb Kemp, Mr. Smith Harrison, Mr. John S. Rowntree, Mr. Richard Littleboy, and many others; also several ministers from foreign parts, as Dr. Young, Mr. B. Hobbs, Mr. D. Clark, and Mr. Edward Sharpless from the United States, and Mr. Theophilus Waldmeier, from Syria.

The principal subjects of discussion have been the condition of the ministry in the society, its home and foreign relations, its local missions, and its educational institutions.

During the consideration of the state of the ministry, some very instructive observations were made by Mr. J. B. Braithwaite, of London, who spoke of the solemn priority and the commanding claims which a call to the ministry ought to exercise over the lives of all who feel themselves thus designated by the Divine Head of the Universal Church. Although, as amongst the Friends, a minister may exercise also an outward calling, yet this should, as the speaker impressively showed, be ever subordinated to the requirements of religious duty. The work of the Gospel is not a matter to be taken up for an hour or two now and then, but should be prayerfully waited on and reverently honoured as an abiding claim upon time, talents, and exertion. Mr. Isaac Robson, of Huddersfield, followed in a similar strain. He thought that although there are, numerically, more ministers in the society than fifty years ago, yet there is hardly a similar amount of dedicated devotion to this solemn work. He admitted the increasing distractions of modern activity, but held that these should cause a more earnest and vigilant regard to the paramount obligations of ministry. Mr. Joseph S. Sewell, of Leicester, formerly a missionary to Madagascar, supplemented these exhortations with an excellent address on the right use of Divinely appointed means for the attainment of ministerial success. In particular he dwelt upon the importance of the careful and prayerful study of the Holy Scriptures, reminding his hearers that just as the messengers of God are no longer, as in apostolic days, empowered to work physical miracles, so likewise they must not expect to be furnished with supernatural information or knowledge of Divine things by any miraculous process independent of the persevering searching of the Holy Scriptures for the truths therein already revealed. Mr. Sewell's address was of a very timely and practical character, and was supported by other speakers. At another gathering, during the Yearly Meeting, the same important subject of the necessity for more Scriptural study by the ministers of the society was ably dwelt upon by Mr. Alexander Reed and Mr. George Gillett, of London.

The reports sent up from the Friends' schools were of much interest. Amongst other things they indicated an increased attention to technical education. This point was well spoken of by Mr. Joseph Beck (of the Common Council of London), a gentleman who, both in the City and in his own community, has earnestly exerted himself to render the education of youths a practical preparation for the activities and demands of everyday life. Mr. Smith Harrison (of the firm of Harrison and Crossfield, London) also urged the importance of a higher education in Friends' schools, both as to manual skill and intellectual breadth, in view of the increasing difficulties in the way of retail trade, arising from the competition of capitalists, and of Civil Service or other co-operative associations. Another speaker related, from his own experience, some of the difficulties of carrying on business, in these days, without having recourse to means which may be burdensome to the scruples of conscientious persons. For instance, as a grocer, he considered the sale of

intoxicating liquors and wines to be a means of doing harm to the bodies and souls of customers, which a truly Christian tradesman had better relinquish, even at the sacrifice of temporal and temporary advantage. The ultimate gain of such fidelity to principle would be far greater. The question of the higher education of girls, in the society, was well spoken of by Mr. Alfred W. Bennett, and other speakers.

One of the most interesting and important of the discussions of this Yearly Meeting was in connection with the receipt of the report of the deputation of four Friends appointed last year to visit the Western Yearly Meeting of America, with a view to obviate a secession of some of its members. The deputation gave a detailed account of their labours in Indiana, Illinois, Iowa, Kansas, Ohio, and other Western districts where Friends are numerous. (Of the 100,000 Friends in America, 60,000 reside west of the Alleghenies.) The deputation had been received very courteously by Friends of all views. They had had many meetings with those still in union with the larger body, and with the separatists. A few of the latter had been induced to return to the larger body; but the others, numbering several hundred in Indiana, had continued their separate organisation. In one or two other States, however, the timely visit of the English deputation appears to have actually prevented further threatening disruptions; so that on the whole their labours have been very successful. The causes of the American difficulties in question arise mainly from the alarm and displeasure of some of the more Conservative Friends in the West at certain innovations in doctrine and modes of worship recently introduced by some of the most active ministers. But the English deputation found that these tendencies were chiefly confined to a minority of the society there; about eighty per cent. remaining attached to the old ways and principles. And even as to the innovators, it had been admitted by some of their Conservative brethren that their earnest zeal, if actually judged by its results, had been remarkably successful in the work of conversion. For example, one of the larger body remarked to the deputation, "I do not like the singing and other novelties adopted by these innovating brethren, yet I must admit that I cannot find it in my heart to be bitter against them when I see the number of previously thoughtless, ungodly, and undutiful young men and women who by this zealous mode of evangelisation have become changed into serious, dutiful, and exemplary persons." The deputation reported that in Mr. Doane, the chairman of Western Yearly Meeting, and Mr. Joel Bean, occupying a similar leading position in Iowa, they had found types of the highest Christian character—truly noble lives—to whom there were very many similar amongst these Western brethren. It was added that the larger body had kindly consented to refrain from excommunicating the separatists for twelve months. Mr. William Tallack proposed to the Yearly Meeting to forward a request suggesting the extension of this delay of disciplinary excommunication for a further year or two, so as to hold open a door of patience for reconciliation and reunion. Mr. Isaac Brown, Mr. William Watkins, and other speakers supported this proposal, but several others thought it might possibly be deemed an interference with the independent action of the Western Friends. A document will be forwarded conveying cordial good wishes to all parties concerned. Mr. Richard Littleboy, one of the recent deputation, informed the meeting further that excellent service had been rendered in America by his colleague, Mr. J. B. Braithwaite, who took opportunities of gathering the ministers together, especially the younger ones, and counselled them kindly against all extremes in doctrine and practice. The Yearly Meeting is still continuing its sittings.

EVANGELICAL CONTINENTAL SOCIETY.

The annual meeting of this society was held on Thursday, the 15th inst., at Camberwell-green Chapel; Mr. J. H. Fordham in the chair. The proceedings were opened by singing and prayer, after which

The SECRETARY (the Rev. R. S. Ashton) read the annual report, which mentioned with gratitude that the condition under which the agents of the society had laboured had been, for the most part, favourable. The Exhibition in Paris had given opportunity for a widespread proclamation of Evangelical truth, and the consolidation of the Republic had removed many obstacles to the spread of the Gospel in France. There was almost everywhere an eagerness to listen to the exposition of Protestantism as a substitute for the religion of Rome. It was otherwise in Austria, where the Government appeared to be desirous to stamp out all Protestant propaganda; but the society's operations had met with little or no interruption. In Italy perfect freedom was still enjoyed by all sections of the Christian Church, and Protestantism was beginning to be felt to be a power in the land. By means of a special Evangelistic Fund the committee had helped to break up new ground; and the method of preaching to the masses had proved effectual. They regretted that the first fund of 500*l.* was now exhausted, but they were now seeking to raise a second sum of 500*l.*, to be devoted exclusively to France, 200*l.* of which had been already promised. The secretary had paid a second visit to Bohemia and had witnessed signs of considerable progress. The four stations supported by the committee in Spain had yielded considerable satisfaction, and the services were well attended.

The agents of the Evangelical Society of Geneva, whom the committee had long supported, were still pursuing their work with tokens of Divine blessing. The Evangelical work in Milan continues to prosper and develop on a grand scale. Every branch of church work was in an active and prosperous condition. There were two Sunday-schools, and an increased staff of deacons. The labourers in Rome and Florence were also meeting with a great spiritual success. Another movement was being carried on in Belgium, where there was a great readiness to hear on the part of multitudes who had never had an opportunity of coming to a knowledge of the truth. The committee had received contributions to the amount of nearly 180*l.* towards Mr. McAll's marvellous work in Paris. In conclusion, the committee commended their work, with all its difficulties and compensations, to the attention and liberality of the Christian public. It appeared from the financial statement that the total receipts of the society had amounted to 3,144*l.* There was still a balance due to the treasurer of 38*l.* 7*s.* 1*d.*, which the committee suggested should at once be grappled with and removed.

The CHAIRMAN, in the course of his opening speech, referred to the great value of the circulation of the Bible on the Continent, and to the consequent formation of Protestant churches, twenty of which had been commenced in Belgium. The efforts of the Bible Society required to be followed up by those of earnest Christian pastors. He bore witness to the valuable work carried on in Paris by Mr. McAll, and by Miss de Broen in Belleville. Similar operations were conducted in Lyons. He thought that if they were to have any effect in aiding evangelistic work on the Continent, they ought to be more united at home.

The Rev. W. M. STATHAM moved, and the Rev. F. HASTINGS seconded, the adoption of the report.

M. REVEILLAUD, who was received with loud cheers, followed with an address, commenced in English and continued in French, which was translated to the meeting. He said that the population of France was everywhere ready to welcome the messengers of the Gospel, and said that circumstances were never more favourable than at the present time, and begged his English friends to redouble their efforts. Religious liberty existed in France, if not completely in law, at least in custom. There were none of the obstacles on the part of the Government which it was feared might exist. All the members of the present Administration were favourably disposed to religious liberty. There was a large *bourgeois* population in France—a population enlightened and liberal, which had learned history from such works as those of Michelet and Henri Martin, and it was generally in sympathy with Protestantism. But sympathetic as this class was, its sympathy did not amount to definitive rallying to the cause of Protestantism. Throughout all France the preacher of the Gospel might now go, in large and populous towns, in the poorest and most miserable parts of Paris, or in the smallest villages of the country, and he would everywhere find a listening audience and a favourable reception—sympathy, respect, and a vague, longing desire to know and possess the truth. In all the great cities of France Mr. McAll found auxiliaries, and in the country the same disposition was manifested. He (M. Reveillaud) went with M. Dardier through the centre and west of France, and everywhere they found numerous assemblies of sympathetic auditors. On no single occasion was there any manifestation of antipathy or hostility. With such a disposition, then, prevailing throughout France, it was certain that the time had come to undertake the evangelisation of the country on a large scale. (Cheers.)

M. LORRIUX and M. DARDIER also bore testimony to the success of evangelistic work in France, notwithstanding the persecution of the Roman Catholic clergy in some places.

Dr. MURRAY MITCHELL referred to the changes that had taken place in Italy during the last thirty years. Twenty-two years ago he said he had at considerable risk smuggled some Bibles into Rome, concealing them about his person, not daring to put them into his portmanteau. Now the people had every access to the Scriptures, and the Gospel was freely preached amongst them. The work carried on by the Waldensian ministers in Rome was, he believed, as remarkable a work as any recorded in the history of the Church of Christ. It had not as yet reached the higher or the literary classes, who were for the most part given over to indifference, which seemed to be the natural reaction from Romanism. Amongst the poorer classes the Scriptures were willingly and eagerly received, and congregations were formed.

The Rev. Canon CORY said he had seen the work carried on on the Continent, and had visited many of the churches with M. Lorriux and M. Dardier, so that he was able to confirm from personal observation the statements which they had made. He had also, with some of his fellow workers, been exposed to serious persecution in Ireland, which he regretted was not yet over. On returning to his home in a few days, his life might possibly be in danger; yet he might suffer less than others, because those who were at the head of affairs enjoyed a certain amount of security. He should not forget to tell the people of Connemara, when he returned to them, that he had heard from a French convert that persecution, such as they had been called upon to suffer in Great Britain, would now be absolutely impossible in what was called Roman Catholic France. It was humbling to the British nation that such scenes as had lately taken place in

Ireland were possible under British rule. (Hear, hear.)

The doxology was then sung, and the proceedings terminated.

RAGGED CHURCH AND CHAPEL UNION.

The twenty-sixth annual meeting of this society was held at Exeter Hall (lower room) last evening, under the presidency of Mr. ROBERT BAXTER, J.P.

The Rev. W. TYLER having opened the meeting with prayer,

The hon. sec., the Rev. BURMAN CASSIN, M.A. (Rector of St. George's, Southwark), read the report, which commenced with a reference to the formation of the society twenty-six years ago, and the still existing need for its operations. Much had been done by the erection of mission halls, the utilisation of theatres, and the opening of Ragged Churches to reduce the depravity which every Christian deplored. Thousands who never entered a regular sanctuary had heard the Word of Life by those means. The utility of the plan established at the formation of the society, in supplementing the efforts made by others rather than in originating edifices of its own, was more than ever apparent. The grants voted gave an impetus to local exertion, and the affiliation of the branches to the Union gave permanence to the connection, and ensured effective oversight and sound Scriptural teaching, distinctly Protestant without being in any sense denominational. Many of the Ragged Churches and Chapels were under the superintendence of the London City Mission, and much of the work done was recorded in that society's journal. Children's services and temperance meetings, sewing classes, mother's meetings, Sunday-schools, Bible meetings, and other auxiliary efforts contribute to the completeness of the general scheme. The committee note with warm approval the establishment of coffee public-houses, and it was hoped that the public halls of those establishments would be available for religious services. Particulars were given in the report of the work at the various stations, and the following statistics show how attractive the services had proved to the outcast or destitute brethren:—

	Aggregate Attendance.	Average Attendance.
100 Sunday services	9,168	91
42 week-night services	1,859	41
30 senior children's services	1,910	65

During the year 1878-9, the Sunday attendance has increased, 1,894; the week-night services, 76; and the senior children's service, 300. The committee appeal for increased effort and enlarged support to enable them to meet the spiritual needs of the metropolis, which now numbered about four million souls. Instead of ninety-nine stations the moral and spiritual destitution of London required at least 900 centres of effort. The report thus concludes:—

We are living on the surface of a soil which is in danger of being upheaved at any moment by the volcanic throes of a seething mass of impiety, impurity, and inebriety. Good citizenship dictates increased endeavour. Christian fidelity urges to consecrated effort. The great want of humanity is God. To bring Him near to His creatures through the medium of Gospel ministrations is the aim of your committee, and they ask in the name of all that is conservative, patriotic, and sacred for money to carry forward the work which they have in hand. Churches and chapels have been multiplied within the last twenty-five years beyond all precedent, yet how small is the total of good achieved. Ordinary sanctuaries and regular services are above the capacity or beyond the reach of the very poor, who too often lack the inclination to worship God, and not unfrequently the clothing in which to appear in His temples. But when the Bible is brought down to the level of our court and alley population, the dwellers in back-slums and blind nooks flock to hear the Word of Life expounded, and to many of them the Gospel has proved the power of God unto salvation. The instrumentality employed by the Ragged Church and Chapel Union is not only sanctioned by Scriptural precept and precedent, but convincingly proves its adaptation to the end sought by the success which has been achieved. In presence of millions who never enter a place of worship and in remembrance of our Blessed Master's command that to the poor His Gospel should be preached, your committee beg an interest in the prayers of all who love the Lord Jesus Christ in sincerity, while they implore from the wealthy and well-to-do members of churches such a measure of help as shall enable them to enlarge the sphere of their operations until this vast metropolis is traversed by a net-work of mission halls in which men of God shall be enabled to tell to their perishing fellow-mortals of Him who came to seek and to save that which was lost.

Mr. ARTHUR SPERLING read the cash statement showing the total receipts had been 454*l.* 9*s.* 9*d.*, and the expenditure 453*l.* 9*s.*, leaving a balance in hand of 1*l.* 0*s.* 9*d.*

The CHAIRMAN said the report was a stirring and encouraging one. Some persons asked what was the sphere of that society, seeing that there were already the London City Mission, open-air preachers, and Scripture readers. He was thankful for all those agencies, but that society provided a means whereby individual efforts could be utilised. A ragged church or chapel was a place where people might be gathered together to hear the Gospel, and the value of individual effort was seen in the rapid extension of the work of Mr. Booth and Dr. Barnardo in the East of London. His experience of London convinced him that individual effort was of the utmost possible value. Foreigners often marvelled at magistrates and members of Parliament and other public

officials being unpaid, and when they were told that it was public spirit which led those gentlemen to give their services, wished they had such public spirit in their own country. That public spirit was next to that higher call that every man who had received Christ should bear his testimony for the salvation of others. Some people sneered at such agencies as that, and said they could not see any good resulting from them, but if they compared the state of London now with what it was fifty years ago they would find that it was now calm, civilised, approachable. That had been brought about, not by the police, but by the awakened conscience, which was as a policeman within the breast. The power of the Spirit and the Word of God had been working in London, and it was that power which they sought to exercise through all the varied agencies connected with that society. They were but a little folk, raising only 500*l.* a year. But let them not be cast down, for if their society was conducted prayerfully, by the Lord's blessing it might be of great good, and he commended it in God's name to their support.

A resolution adopting the report and electing the committee was then proposed by Colonel J. W. F. SANDWICH. The work in which they were engaged was, he said, a very solemn one. They had cast their net into deep waters, and were seeking to save those at the lowest depths of vice and misery. Men in their rags and tatters would not come to church or chapel and sit beside those who were better clothed, and the preachers in those places were apt to shoot above the heads of such people. As a woman in Essex had replied to him when he asked her if she had understood a sermon, "As if the likes of us could understand the likes of you!" They met with the same difficulty in their garrison churches. He had lately visited Field Lane Mission Hall, and spoken to the people there, and he came away feeling that that mission was doing the work it had put its hand to. There was a band of 200 young men ready to engage in that work, and it was for them to say whether they would help them.

Mr. G. D. HOOPER seconded the resolution. He thought that the union had a most special claim upon all the Evangelical churches of Christendom. Poverty itself was not a crime, but was often the result of others' helplessness. The ragged classes were most often the ignorant classes, and they had not in many cases heard the Gospel, but were entirely ignorant of its simple truths. That society was undenominational, and by its simple mode of working had a claim upon all Christians. London was the capital of the commercial world, and a large proportion of the 800 millions, which was the estimated annual income of the British people, was made in London. The best means of securing the safety of that wealth was by preventing crime rather than in punishing it. One metropolitan member of Parliament—Mr. Samuda—had contributed to the funds of the Union, but he thought that as M.P.'s represented the rags and tatters as well as their more respectable constituents, they might be appealed to to support that Union on political grounds. If England was to remain at the head of civilisation it must be by victories over crime, and if it was necessary to educate the mind and to give technical training it was equally important to care for the soul. The meetings of the great religious societies gauged in some respect the religious life of the nation, but by the side of that there was another current of spiritual destitution, and if there was any connection to be established between them it must be by the higher stretching out a helping hand to the lower. There was need for a deeper and fuller consecration and sacrifice for the Master's service. He would that God would touch the consciences of the middle and upper classes that they might see if there was anything they could dispense with so that the funds of that society instead of being under 500*l.* should be greatly enlarged.

The Rev. C. J. WHITMORE moved:—

That this meeting desires to avow its continued allegiance to the principle upon which the Ragged Church and Chapel Union is based, and, in presence of the greater need which now exists for its beneficent labour, invites the generous help of all who wish to see the work of Gospel ministration among the very poor of London maintained and extended.

The speaker gave some account of his work in Drury-lane during the last ten years, and said he should like that Union to take up the sphere of the casual wards and the homeless in London. He knew where to find 500 respectable men and women who would be sleeping in the streets of London that night rather than go to the casual wards. And he could give the names of 500 women who had been rescued from the street and placed in respectable positions in connection with the Drury-lane Mission.

The Rev. J. S. STANYON seconded the resolution, and said the Union had proved itself well adapted to the wants of the poorest classes of London, and under its influence a marvellous transformation took place in the people, who became cleanly, sober, and thrifty.

A vote of thanks was accorded to the chairman on the motion of Mr. ARTHUR SPERLING, seconded by the Rev. W. FRITH, and supported by the Rev. C. P. TIDD PRATT, of Bracknell.

The Rev. BURMAN CASSIN then pronounced the benediction.

THE ABORIGINES' PROTECTION SOCIETY.

On Wednesday the anniversary of this society was held in the Friends' Meeting House, Bishopsgate-street, Mr. J. W. PEASE, M.P., in the chair, who called upon

Mr. F. W. CHESSON to read the report, which,

after reviewing the proceedings of the society in connection with the wars on the Cape frontier, referred in detail to the war in Zululand. The manifest duty of the friends of peace at the present moment was to call upon the Government to bring this unjust and lamentable war to a speedy conclusion. The committee had reason to believe that Cetewayo would be willing to make almost any sacrifice short of the complete destruction of himself and of his people to secure the boon of peace. In a letter, dated April 13, which the Bishop of Natal had addressed to the society, he expressed his belief that three times since the battle of Isandula Cetewayo had sent messengers to ask for terms. The bishop said, "Of course Sir Bartle Frere and Lord Chelmsford would not yield to their demands, and the result is 1,200 more Zulus killed by the general's column, and (it is said) 3,000 by Colonel Wood's, and on our side the loss of Colonel Northey, of the 60th Rifles, and of many others, officers and men." The bishop added, "I suppose similar scenes will be repeated as this horrible war goes on, in which the work done by our force, by means of Gatling guns, shells, and rockets (one killing thirteen men), is mere butchery, while the fighting of the Zulus is admitted to be wonderfully brave in the face of such deadly implements and the skilled firing of our men with first-class rifles." He then asked whether nothing would be done by the Government at home to stop this frightful carnage. The nation, if it had the least regard for its reputation, would lose no time in giving an emphatic and satisfactory answer to this question. The committee had drawn the attention of the Colonial Minister to the fact that the Zulus were anxious to terminate hostilities; and they were now about to make another appeal to Her Majesty's Government to seize the earliest opportunity of offering such terms of peace as the Zulu chiefs and people might reasonably be expected to accept; but there ought to be a clear and distinct protest against this war on the part of the nation, whose resources were being so cruelly squandered in Zululand.

The CHAIRMAN then said he had come to do all he could for the society, and read a letter from Sir T. Fowell Buxton, who was unable to be present, to the effect that we ought to be ready to make peace with Cetewayo if he were anxious for it. The chairman maintained that there was much need of the society, and that it had exercised a beneficial influence as far as the aborigines were concerned. He had frequently been one of a deputation to the Government of the day, and they had always been received with courtesy, and had acknowledged with respect the claims of their society. Up to the time of the annexation of the Transvaal the English and Zulus had been on good terms. After that a fatal change had come over our policy. In the Blue Books there was nothing to show that Cetewayo ever intended to make war on the colony of Natal, and yet in December Sir Bartle Frere sent him an ultimatum. Fancy Germany making such a demand on us. Yet Sir Bartle Frere continued this war policy in spite of the instructions of the Home Government. The High Commissioner ruled with so high a hand that he was beyond the control of his masters. We were now in a terrible mess, but he believed that the war would drive the Zulu people further northwards, and that they would carry with them a hatred of our religion and laws, and stop the civilising work that has been begun in those parts.

In moving the first resolution, that the report now read be adopted, Mr. HENRY RICHARD, M.P., said he believed no war was ever made on pretences more frivolous than the war in which we were now engaged with the Zulus. The resolution having been seconded by Mr. G. PALMER, M.P., Mr. Alderman FOWLER moved:—

That, in the judgment of this meeting, the lamentable and disastrous contest in which England is now engaged with the Zulu king and people originated in that spirit of aggression which has characterised too many of our former wars in South Africa; that it deeply regrets to learn that an unfavourable reception has been given to the overtures of peace which Cetewayo has made since the outbreak of hostilities; and that, in urging the Government to bring the war to a speedy termination as possible, it earnestly hopes that England will act with justice and magnanimity to the Zulu nation. That the chairman be requested to forward a copy of the foregoing resolution to Sir Michael Hicks-Beach, M.P., Her Majesty's Principal Secretary of State for the Colonies.

In moving it, Mr. Fowler condemned strongly the way in which the Boers treated the natives, who were naturally exasperated in consequence, and stated that he and the society had been anxious for confederation, in order that the natives might receive better treatment. It was for that purpose Sir Bartle Frere had been sent out. The resolution having been seconded by Mr. WALTER JAMES, M.P., who said that he feared that the war was carried out mainly in deference to the feeling of the colonists, it was carried, after it had been supported by Lieutenant-General Sir JAMES ALEXANDER, RAJA RAMPAL SINGH, and Bishop HILARY, of California. There was a large attendance of members and friends of the society from all parts of the country, and the resolutions were enthusiastically adopted.

CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.

On Monday, May 12, the annual business meeting met, at the conclusion of the Congregational Union meeting, at the Memorial Hall, Edward Baines, Esq., the president, in the chair. The

Rev. A. D. Spong, of Brighton, opened the proceedings with prayer. Mr. G. B. Sowerby, jun., one of the hon. secs., read the report. The Rev. G. M. Murphy read the balance-sheet, which showed an available balance of over 42l. On the motion of the chairman, seconded by Professor Harley, F.R.S., the report was received and ordered to be printed and circulated. The Rev. Dr. Wilson moved, and the Rev. T. Blandford, of Herne Bay, seconded, the appointment of council and officers, which was carried, as was also a resolution thanking the president, officers, and council for their services during the past year. The meeting then adjourned till Wednesday afternoon and evening at Hawkstone Hall, adjoining Christ Church, Westminster-road.

On Wednesday afternoon, May 14, after an excellent luncheon, Mr. Samuel Morley, M.P., presided. The proceedings having been opened with singing and prayer, the Rev. G. T. Coster read a paper entitled, "The Report of the Lords' Committee on Intemperance." The author proceeded to say that the Lords' Committee had, at any rate, come to the conclusion that legislation was necessary with a view to stemming the tide of drunkenness in the country. He threw out three suggestions for the consideration of the conference, viz. (1), That the Lords' recommendations with regard to Mr. Chamberlain's scheme be printed and circulated among kindred societies; (2) That a concise statement of the origination of the cocoa-house movement be printed for circulation among the members of their (the Congregational) churches; and (3) That an appeal be issued to the Sunday-school teachers, urging them to agitate in favour of Sunday closing of public-houses. (Cheers.)

The CHAIRMAN said he believed drink laid at the very root of nine-tenths of the evils which afflicted society, and of which they, the total abstinents, had to complain. There was a concurrence of judgment amongst leading men generally in every direction. He would ask how it was to be expected that the Congregational ministry could enter into the work of total abstinence when, out of the total number of 2,550, only some 760 were reported as total abstinents? (Hear, hear.) For his part, he advised the young ministers to embrace temperance themselves, in order that they might with propriety preach it to others. It would take a great deal to get a Sunday Closing Bill for England, but every effort should be made to lead public opinion in that direction. One of the best movements of modern times, in his opinion, was that of the coffee palaces.

Mr. WHITWELL then moved:—

That the following petition be signed by the chairman on behalf of this meeting, and presented to Parliament:—"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled. The humble petition of the undersigned sheweth, That your petitioners believe that the sale of intoxicating liquors on Sundays is a special source of intemperance, immorality, and crime, and that such sale is not necessary for public convenience. Your petitioners therefore pray your honourable House to pass a bill stopping such sale during the whole of the day. And your petitioners will every pray."

The motion was seconded by the Rev. J. JOHNSTON, and carried unanimously.

The Rev. J. H. HOLLOWELL then read a paper entitled "Church Temperance Societies, their Organisation and Advantages," in which the writer dwelt upon the importance of the Church's work in the total abstinence cause. He said that so long as public-houses were full on Sundays their churches would be empty.

The CHAIRMAN said he believed there was a very great inclination to self-indulgence among Christians. He found that it was no use endeavouring to lift the people into what was called the upper life if they did not most strictly practise all that they preached. (Hear, hear.)

Mr. E. BAINES having taken the chair, a discussion on the second paper followed, which turned principally upon the suggestion as to a moderate abstention, after which

The Rev. G. M. MURPHY moved:—

That the papers read, and suggestions made, be referred to the council, to take such action as may be deemed advisable upon them.

The resolution was seconded by the Rev. JOHN MORGAN, of Brompton, and adopted.

The representatives present were from Leeds, Mold, Stoke Newington, Leicester, Enfield, Liverpool, Bolton, Huddersfield, South Norwood, Paddington, Lambeth, and many other places.

The conference was closed by the singing of the doxology.

In the evening, at seven o'clock, a public meeting was held, which was presided over by Mr. E. Baines, president. Among those present were Sir Charles Reed, Dr. J. J. Ridge, Rev. J. S. Russell, Professor M'All, Mr. Robert Rae, Rev. Arthur Hall, Mr. J. Willans, Mr. Michael Young, Mr. Selway, Rev. Mr. Roberts, Rev. J. Foster, and most of those named above. The proceedings having been opened by the Chairman,

The Rev. G. M. MURPHY made a brief statement detailing the position and progress of the society.

The CHAIRMAN then addressed the meeting, and commenced by saying that it was a noble thing to find all classes rising up against drink, the slavish vice, which was the greatest enemy of society and of religion. Parliament, judges, and magistrates were fully alive now to the numerous cases of outraged wives and neglected children which constantly presented themselves to the public view. In the Army and Navy total abstinence was making

giant strides. It must never be forgotten that personal example was necessary to success. Many of their ministers, deacons, and church members believed that a little wine was necessary for them; but he was somewhat afraid they had not given total abstinence a trial, or, at all events, not fairly. He had tried it for forty-one years, and instead of finding himself enfeebled he felt an increased elasticity in his limbs, and an improvement in his general health.

Sir CHARLES REED followed, and said he was bound to confess that the precept and example of the chairman, both in public and in private, had been a great blessing both to himself and family. They owed very much to Mr. Murphy, with regard to their School Board work, inasmuch as in all their well-ordered schools, instructions in temperance were given to the children in the higher classes. The large amount which it cost to carry out the bye-laws of the School Board was mainly chargeable to intemperance. He objected to all the odium of drinking being put on the shoulders of the working men because they took their beer, as it was a well-known fact that there were great facilities given for quiet drinking among the educated middle classes, which he was afraid were too much made use of. (Hear, hear.)

Professor M'All said the very weakness of the moderation section was that they could not decide as to how much intemperance should be done away with—where, in fact, to draw the line. The safest course would be not to take alcohol at all, because true moderation really meant nothing else. If a person wished to be vigilant he should abstain from anything which would take away his self-control. Alcohol was not, as some supposed, even a tonic; and as it was not a necessary of life, it could be got rid of entirely without any detriment.

Dr. J. J. RIDGE gave an earnest address, looking at the question from a medical standpoint.

The Rev. ARTHUR HALL said one of the greatest curses in connection with drink was the grocers' licences, which encouraged quiet drinking. (Cheers.)

After addresses from the Rev. JOHN FOSTER, Mr. MICHAEL YOUNG, &c., a vote of thanks was accorded the chairman, and the meeting closed.

OTHER ANNIVERSARIES.

UNITED KINGDOM BAND OF HOPE UNION.—On Tuesday the anniversary of this institution was celebrated by a breakfast, conference, and public meeting. The annual breakfast was held at eight o'clock in the morning at the Memorial Hall, Farringdon-street. Mr. Frank Bevan presided at a conference which followed, when Mrs. G. S. Reaney delivered an address on "How may ladies best promote temperance work amongst the young?" In the afternoon a conference was held in the lower room of Exeter Hall to discuss the question of "Band of Hope Entertainments: Their Use and Proper Place," opened by Miss A. Paull, and presided over by Mr. George Livesey. The public meeting was held in the evening in the large room of Exeter Hall. The chair was occupied by Mr. Samuel Morley, M.P. The secretary, Mr. F. Smith, then read the report, which stated that the movements in London was never in a more healthy position than at the present time, there being 510 associated societies. The local unions for the various boroughs had held 129 special meetings, attended by 50,500 persons. In London alone 1,730 persons were actively engaged in promoting temperance among the young without the slightest pecuniary recognition. Illustrated educational lectures had been provided for the London societies, which were attended by 71,400 persons. The Yorkshire Union reported 542 societies. The Hibernian Union numbered 80. New societies had been formed in rural districts. Bands of Hope in the army had been formed; 50l. had been offered by the parent society, and supplemented by 100l. by the local unions, for the best answers to questions founded on "The Worship of Bacchus"; 60,542 persons had attended a *fete* at the Crystal Palace, when no intoxicating liquors were sold at the bars; 10,000 young people in two choirs of 5,000 each gave concerts on the occasion. Mr. John P. Gough had delivered ten lectures on behalf of the Union, which had been attended by 28,000 persons, and had realised a considerable pecuniary profit. Young people belonging to the societies had obtained from their friends more than 400l. towards the Band of Hope movement and the Temperance Hospital; 540 illustrated lectures had been given by means of dissolving views, panoramas, and magic lantern, at which probably 120,000 persons were present; 100l. had been awarded to Miss M. A. Paull for the best, and 50l. to Miss Sommer for the second best, temperance tale adapted to promote total abstinence among the young. The sales of books had exceeded those of the previous year by 400l., and 535,856 of the society's own publications had been disposed of. The subscriptions and donations had amounted to 954l. Mr. S. Morley, M.P., said he had listened to the report with great interest. He had had in his mind, ever since he had read the words, a sentence uttered by Lord Coleridge, when addressing the grand jury at Bristol on November 4 last—"If we could make England sober," his lordship had remarked, "we might close nine-tenths of our gaols." (Hear.) There could be no doubt of the wisdom of getting hold of the children, and when the principle was admitted and universally acted upon, that no child should be taken into any of those Bands of Hope without the consent of a parent or guardian, as the case might be, the movement would be divested of any semblance of gaining their end by non-legitimate means. He (the speaker) believed this question to

be the greatest question of the day. He thankfully recognised the work the committee had done during the year, and so long as he should be requested to maintain his position, he would offer all the co-operation in his power. (Cheers.) The Rev. Dr. Sinclair Paterson said that the way to combat the evil was by inculcating the axiom that abstinence was the preventive of drunkenness; and if children were trained in the temperance cause they not only benefited themselves, but, as one of their opponents urged, reproved their elders. ("Hear," and a laugh.) The Rev. Canon Connor, M.A. (Vicar of Newport, Isle of Wight), exhorted his hearers to throw into the cause of temperance all their zeal and steadfastness. The Rev. W. O. Simpson (Bradford) observed that so much attention was now being paid to the temperance question by religious bodies, and especially by the Wesleyans, that every Methodist preacher was now bound by his public duty to see that there were Bands of Hope in every one of his circuits. (Hear, hear.) After remarks from the Revs. C. Hart and J. P. Chown a vote of thanks to the chairman brought the proceedings to a close.

EVANGELICAL ALLIANCE.—On Tuesday a very numerous attended meeting of this society was held in Regent's-park College, under the presidency of Sir Robert Lush, in the unavoidable absence of Lord Polwarth. Among those present were well-known members of all Evangelical denominations, including the Earl of Kintore, Sir Harry Verney, Captain the Hon. F. Maude, General Colin Mackenzie, Mr. D. Matheson, Rev. Dr. Angus, Colonel Field, and Mr. A. J. Arnold, secretary. The chairman said it must rejoice them to see so large a gathering to manifest that charity which is the highest attainment of the Christian life. Here they were on a platform on which all denominational differences were sunk to work as the servants of one Master. The Rev. Prebendary Anderson said it was generally understood that it was next to impossible to get Englishmen to join together for any religious purpose whatever. This was a fallacy which was very widely spread, but it might fairly be said that such a meeting as this for the Alliance completely refuted it. They had met avowedly as the friends of Christian union, and he proceeded to enforce its necessity in the present time, when Christianity had to be defended against so many opposing forces. The Rev. Dr. Stoughton said that one object of their meeting was to hear of the arrangements which had been made of the seventh General Conference, which will be held in Basle. This conference would be similar to those held in former years in London, Paris, Berlin, Geneva, Amsterdam, and New York. He concluded by stating that a very large number of well-known divines were delegated by the American branch to attend, and he hoped that the British organisation would be largely and influentially represented. Mr. A. J. Arnold, secretary, at the request of the meeting, then detailed the arrangements which were being made for the accommodation of visitors in Basle, the mode of travel, &c. He also stated that in addition to the subjects taken up by English speakers, and included in the programme, two days would be specially devoted to Anglo-American meetings, when the topics for consideration would be Religious Liberty, Sunday-schools, Socialism, &c. Reference was further made to the special fund of about 700*l.* needed to defray expenses, one half of which had been already contributed. Addresses were subsequently delivered by the Rev. Dr. M'Ewan, Dr. Aveling, Rev. J. O. Epstein (Smyrna), Rev. E. G. Porter (Lexington, U.S.), Rev. J. Gretton, Rev. D. A. Herschell, &c. A vote of thanks to the president of the college for the use of the rooms on this occasion brought the proceedings to a close.

DR. BARNARD'S HOMES.—The annual meeting of the East-end Juvenile Mission (Dr. Barnardo's Homes) was held on Thursday night at Exeter Hall. The Lord Chancellor, the president of the mission, occupied the chair, and was well supported on the platform. Dr. Barnardo read the report, stating that the Duchess of Teck had consented to preside at the annual *fete* at the Ilford Village Home for Girls next month. The mission now provided maintenance for 280 boys in the Home at Stepney-causeway, 360 girls in the Ilford Home; seventy-nine boys in the City Messenger Brigade; twenty in the Union Jack Shoelack Brigade; and nineteen in the Wood-chopping Brigade—a total of 758. The receipts for the year amounted to 29,349*l.*—a decrease from the previous year of 2,774*l.*, which was attributed to the financial distress which had prevailed. The number of donors had, however, increased from 16,056 in 1877-78 to 18,384 in 1878-79. Lord Cairns expressed his gratification at the immense assemblage of persons who desired to hear the result of the past year's work and of the progress of the institution. Although it was not more than thirteen years since the commencement of the movement he doubted whether from such small beginning any charity throughout the country had risen to such importance and had gained such a hold upon the mind and sympathies of the public. The work undertaken in connection with the mission included coffee palaces, ragged-schools and infirmaries, homes, and other institutions for the benefit of the waifs and strays among the vast population in the East of London. Were it not for that and kindred agencies many of the poor children, instead of being saved and brought up as useful members of society, would doubtless become criminals. The work of the mission had suffered financially during the past year, because of the commercial depression which had so generally prevailed. He hoped, however, that the friends of

the society would come forth liberally in support of the useful work. The Bishop of Sodor and Man, the Earl of Aberdeen, Dr. Paterson, and others addressed the meeting.

Epitome of News.

At the anniversary of Her Majesty's birthday—who completed her sixtieth year on Saturday—the Crathie choir sang a selection of music at Balmoral Castle, chiefly Scotch, including some of the old Jacobite songs, such as "Welcome, Royal Charlie." The two elder daughters of the Prince of Wales are at Balmoral.

The Queen will have reigned forty-two years on the 20th of June next, a period which has not been exceeded by more than four of our English sovereigns—namely, Henry III., who reigned fifty-six years; Edward III., who reigned fifty years; Queen Elizabeth, who reigned forty-five years; and George III., sixty years.

The Empress of Germany left London on Friday evening, on her return to Berlin.

A *levee* was held on Monday afternoon at St. James's Palace, by the Prince of Wales, on behalf of the Queen. There were upwards of 200 presentations.

The usual Ministerial banquets in celebration of the Queen's birthday were given on Saturday night. The Premier had the Prince of Wales among his guests; the first Lord of the Admiralty, the Duke of Edinburgh; the War Secretary, the Duke of Cambridge; and Lord Salisbury, the Crown Prince of Sweden, the Crown Prince of Denmark, and the Count of Flanders. The illuminations in the West-end of London are described as having been exceedingly brilliant.

A number of appointments to the three classes of the Order of St. Michael and St. George on the occasion of Her Majesty's birthday are announced in a supplement to the *London Gazette*.

The committee of the Liverpool Reform Club have invited the leading members of the Greek Committee recently formed in London to a banquet in Liverpool on Thursday in next week. Sir Charles Dilke has, among others, accepted the invitation, and will advocate the claims of Greece on the occasion.

The Prince and Princess of Wales on Saturday opened, as free from toll for ever, five bridges over the Thames which the Board of Works have redeemed under a recent Act of Parliament at a cost exceeding half a million sterling. The bridges were those at Lambeth, Chelsea, Vauxhall, and Battersea, and the Albert Bridge. Their Royal Highnesses were accompanied by their sons and by the Princess's brother, and the Duke and Duchess of Edinburgh also took part in the day's ceremonial. Along the entire route from Lambeth Bridge to old Battersea Bridge thousands of people had assembled, who gave the royal party a hearty greeting. An address was presented to the Prince and Princess by Sir James Hogg, M.P., in which a hope was expressed that before the end of the year there would be none but free bridges over the Thames throughout the metropolitan area. The Prince, in reply, conveyed his assurance, and that of the Princess, that they were always ready to assist in advancing any object which identified them with the population of London, and which tended to promote the interests of the public.

The Liberal Three Hundred of Bradford have adopted by a unanimous vote a resolution inviting the Right Hon. W. E. Forster and Mr. Alfred Illingworth, formerly member for Knareborough, to contest the borough in the Liberal interest at the next general election. After due consideration, Mr. Illingworth has consented.

Mr. Gabbett, the Home Rule candidate for Limerick, has been returned for that city by a majority of 202, the number of votes recorded for him having been 860, and for Mr. Spaight, the Conservative candidate, 658.

Four gentlemen have been named as Liberal candidates for the representation of St. Ives—Sir Charles Reed, Mr. Chatfield Clarke, Mr. Bagot Molesworth, and Lord Ebrington. All of these have delivered addresses to the electors, and a ballot of the whole constituency is to be taken on Saturday and Monday next to decide who is the favourite. Some surprise, however, has been expressed that the Conservatives should be allowed a voice in selecting the Liberal candidate.

The Westminster Industrial Exhibition was formally opened on Saturday by the Speaker of the House of Commons, who delivered an address in which he glanced at the objects of such gatherings and their effects in the encouragement of the industry of great cities. Speeches were also delivered by the Chancellor of the Exchequer, the First Lord of the Admiralty, Dr. Lyon Playfair, M.P., and the Rev. Canon Farrar.

The will of the late Mr. John Crossley, of Halifax, has been proved, the personal estate being sworn under 8,000*l.* The deceased left all his property to his son, Mr. Louis John Crossley.

A meeting, convened by the Mayor, has been held in the Town Hall, Halifax, to consider the best means of raising a monument to the late Mr. John Crossley. It was decided that the memorial should take the shape of a further endowment of the Crossley Orphan Home or a statue, as the subscribers may prefer. Mr. Appleyard promised 1,000*l.* for the former object, if 19,000*l.* can first be raised.

Mr. William Shaw, one of the members for Cork county, has been selected by the Irish Home Rule

representatives to act as chairman of that party, in succession to the late Mr. Butt.

A movement has been started to establish coffee music halls in the Metropolis. Mr. John Hollingshead, of the Gaiety Theatre, is the originator of the scheme, which is supported by Lord Montagu, the Right Hon. Cowper Temple, M.P., Mr. Thomas Hughes, Q.C., the Rev. Brooke Lambert and others.

According to the *Manchester Examiner*, the will of the late Mr. George Hadfield contains few, if any, items of interest outside the family circle. Among the legatees is the Rev. Alexander Thomson, D.D., minister of the Rusholme-road Chapel, which Mr. Hadfield used to attend. With regard to bequests to public institutions, the deceased gentleman held strongly to the doctrine that the donor should be his own executor—meaning, of course, that he should make his gifts in his lifetime. The document will not be proved for some time, owing to the number and extent of the calculations required.

Lord Stanhope's bill for regulating the sale of intoxicating drinks provides that no actions shall be maintainable in any court in the United Kingdom for the recovery of debt due for spirituous liquors unless to the value of a pound, or for the price of such liquor delivered at purchaser's residence unless to the amount of a quart. It also imposes penalties for taking pledges for the value of liquor and for paying wages in public-houses.

The Select Committee upon Parliamentary Reporting, in their final report to the House, have decided that the objections to an official report of the debates outweigh any advantage which would be derived from it. A more expeditious publication of Hansard's debates is recommended, and an enlargement of the gallery for the qualified admission of the provincial Press is suggested.

The *Manchester Guardian* states that it has been decided not to grant any orders in future for the admission of reporters to executions.

The Duke of Bedford has dealt with the distress of the agricultural interest in a notable manner. His grace has just ordered to be forwarded to each of the tenants on his great estates, in lieu of the usual notice of audit, a receipt in full for the half-year's rent due at Lady Day. This unprecedented munificence is said to represent a gift of upwards of £70,000.

The memorial stone of a block of buildings erected at King's-cross by the Victoria Dwellings Association was laid by the Home Secretary on Saturday. These buildings are erected on much the same principle as the Peabody buildings, and are intended for the poorer classes. Mr. Walter, M.P., opened the proceedings by explaining the objects of the association to be the providing of extended and improved house accommodation in the more crowded districts of London. Mr. Cross followed, and before laying the stone with the usual formalities, made some observations on the necessity of providing better house accommodation in London. It was a subject in which perhaps the public at large had not taken so much interest as they ought. To the working man a comfortable home was of incalculable value; and he congratulated the association on undertaking the work they had in hand as a matter of business rather than of charity. He emphatically denied that the Act of 1875 had not borne the fruits expected of it. The ground had been cleared, and now various companies had taken the matter in hand, and a great change might be looked for in the course of a few years.

Bad accounts come from Ireland as to the harvest prospects. The corn, which ought to have been far advanced, is scarcely visible, and green crops were fully two months behind.

At a special meeting of the Congleton Town Council it has been unanimously resolved to abolish the School Board elected nine years ago, a committee of the corporation to undertake the duties in future.

A six days' swimming contest at the Lambeth Baths was brought to a close on Saturday evening, when Captain Webb, who succeeded some time ago in swimming the Channel, was victorious, with a record of seventy-four miles. A Mr. Fearn was second, with nearly sixty-three miles. There were only five competitors.

The average price of corn last week was 4*l.* 4*d.* per quarter. It was 25 per cent. dearer last year, and more than 50 per cent. dearer in 1877.

A further addition to our steel flotilla is to be made by the construction of eight gunboats and two more corvettes, the latter to be built at Portsmouth Dockyard, and to be named the *Cordelia* and *Canada*.

Considerable excitement was caused in Bristol and throughout the West of England on Saturday by the announcement that the Home Office had determined that the directors and responsible officers of the West of England Bank who took part in the issue of the reports of 1877 and 1878 shall be prosecuted without delay.

Orders have been given for rebuilding the Birmingham Free Library, which was recently burnt down. The cost is to be £32,000.

At the meeting of the London School Board on Wednesday Sir Charles Reed stated that he had received a letter from the Rev. Dr. Barry, stating that the Council of King's College had empowered him to place at the disposal of the School Board a free admission to King's College School. On the motion of Sir Charles Reed, the Board accepted the scholarship with thanks, and the letter was referred to the School Management Committee to make the necessary arrangements. Sir Charles said that there

were now nine scholarships open to all the public elementary school children of London. Further correspondence between the Education Department and the Board on the subject of loans was read, and the Board was ultimately "counted out," while Miss Helen Taylor was proposing to rescind a resolution of the board instructing the Finance Committee to appeal, in some one case, against the surcharge for interest on temporary loans at the ensuing audit.

Miscellaneous.

It is proposed to print a catalogue of the books in the British Museum, in forty-five volumes, at a cost of 50,000l.

The *Academy* hears that the article on the South African Problem in the current number of the *Quarterly Review* is by Mr. J. A. Froude.

The tombs of Henry Fielding and Dr. Doddridge, who are buried in the English cemetery at Lisbon, have been cleaned and the inscriptions renovated by order of the Rev. Godfrey Pope, the resident chaplain.

One of the events of next month will be the publication of a new work by George Eliot styled "Impressions of Theophrastus Such." The manuscript was placed in the hands of Messrs. Blackwood and Sons before the end of last year, but the appearance of the volume has been delayed by domestic affliction.

BRITISH EQUITABLE ASSURANCE COMPANY.—The twenty-fourth annual meeting of this company was held at the offices, Queen-street-place, yesterday, Mr. F. J. Hartley presiding. Mr. W. S. Gover, of the London School Board, read the report, which stated that 2,175 policies, assuring 456,450l. and yielding 13,099l. premium, had been issued during the year; 60,689l. had been added to the accumulated fund, which now reached 624,446l., and that the triennial valuation of the company's assets and liabilities results in a reversionary bonus of 1l. per cent. per annum.

AN ANTI-MISSIONARY RIOT IN CHINA.—A correspondent of the *Foochow Herald* sends the following details of another anti-missionary riot in the interior of the province of Fukien. In the present instance the mission property belonged to American citizens. The correspondent writes:—"On Sunday, the 16th of February, a mob of over a hundred persons forcibly entered the Methodist Chapel at Yunch'un, 140 miles south of Foochow, and violently assaulted the Christians who had gathered therein for Divine worship. The catechist and congregation escaped to the magistrate's yamen, leaving the mob in possession of the chapel. The rabble immediately set to work and destroyed the seats, tables, &c. Previous to this attack the people had been called upon by the gentry to subscribe 100 cash—avowedly towards the extermination of Christianity in their district. Their *modus operandi* was to tear down the chapel in the first instance, and subsequently to destroy the houses of the Christians—thus forcibly driving them out of the place. But, happily, only part of this programme was carried out. The sufferers by the riot fled to the magistrate's yamen, where they were kindly received and promised protection. A few days later the magistrate went in person to inspect the wrecked chapel. He immediately instituted an examination into the whole affair, and required the offenders to pay all expenses attending the repair of the chapel, to furnish medical aid to the wounded men, and to find six months' security for the lives of the persons assaulted. The man who had been most severely beaten was ordered to receive 30dola. as compensation, but, with rare disinterestedness, he refused to receive the money, in order that the purity of his motives in becoming a Christian should not be doubted. By this prompt action of the Yunch'un magistrate, and the unselfish conduct of the native Christians, not only has peace been restored, but also a good state of feeling between the Christians and their heathen neighbours secured, the latter for once fully understanding that Christians must not be persecuted for refusing to contribute to idolatrous purposes, and also that the higher and nobler principles which they claim to have adopted are entitled to respect and legal recognition."

Gleanings.

Teacher: Now, boys, quadruped and biped, you know, are two kinds of animals. Quadruped, animal with four legs, such as cow, elephant, horse, &c. Biped, animal with two legs, such as—well, ah—Yes, there is a biped"—pointing to a picture of a goose on the wall—"and I am a biped, and you are all bipeds. Now, what am I?" Pause. "A goose, sir."

SANDY AND JOHN CHINAMAN.—In New Zealand, as in California, the Chinaman abounds, and there, too, he has to resort to strategy to make good his position. It is related that in Otago, where Scotchmen are a majority of the colonists, a contract for grading a road was to be let, the lowest bid was signed "M'Pherson." Notice was sent to the said M'Pherson to meet the board and complete the contract. In due time they met, but behold, M'Pherson was yellow in hue and had an unmistakeable pigtail! "But," gasped the President, "your name can't be M'Pherson?" "Allee lightee," cheerfully answered John; "nobody catch um contact in Otago unless the name Mac." The contract was signed.

A NEW WRITING TELEGRAPH.—*Nature* reports that an invention of a real practical character, not a mere *pauca post futurum* invention like many we have heard of lately, has just been made by Mr. E. A. Cowper, the well-known mechanical engineer. It is a real telegraphic writing machine. The writer in London moves his pen, and simultaneously at Brighton another pen is moved, as though by a phantom hand, in precisely similar curves and motions. The writer writes in London, the ink marks in Brighton. We have seen this instrument at work, and its marvels are quite as startling as those of the telephone. The pen at the receiving end has all the appearance of being guided by a spirit hand. The apparatus is shortly to be made public before the Society of Telegraph Engineers.

RETRIBUTION.—Very sore feelings are apt to be engendered between men who are constantly being confused together, and in the following case one of the parties did not adopt the means best suited to heal differences, but laid himself open to a well-merited rebuke. Two men bearing the same names lived in the same country town. One was a clergyman of the Church of England, and the other was a Dissenting minister. On a certain occasion the clergyman received a letter intended for the minister, which he forwarded with a note to this effect—"Had you not taken a title (rev.) to which you have no claim, this mistake would not have occurred." Shortly afterwards a parcel containing some lithographed sermons intended for the clergyman was delivered by mistake to the minister, who sent them on with this note—"Had you not undertaken an office for which you appear to be unfitted, this mistake would not have occurred."—*Whateley on Indexes.*

PORTENTOUS PROPHECIES are now in vogue, owing perhaps to the late dismal weather. It is stated that Professor Jevons has discovered that the year 1882 is to witness the greatest convulsion the world has ever experienced. The discovery on which he founds his theory is mysterious enough. It appears from his astronomical calculations that in the autumn of 1882 every one of the planets will be at an equal distance from the sun! Such a combination has never yet been witnessed, and upon the behaviour of the sun on this trying occasion depends the fate of the whole human race, the equilibrium of the earth itself, and of the waters which cover the earth. A competitor of the English professor is Elder Wilford Woodruff, who is said to be one of the most highly-respected of the twelve apostles of the Mormon Church, and who, in a letter addressed not only to the Church but to all the world, warns the nations of the judgments that are at their door. "Thrones," according to Elder Woodruff, "will be cast down, nations will be overturned, anarchy will reign, all legal barriers will be broken down, and the laws will be trampled in the dust. You are about to be visited with war, the sword, famine, pestilence, plague, earthquakes, whirlwinds, tempests, and with the flame of devouring fire. Your rivers and seas will be turned to blood and gall, and the inhabitants of the earth will die of plagues. Who," asks Elder Woodruff, "is able to abide these things?" He gives as a reason for the terrible visitations foretold by him the fact that the inhabitants of the earth have rejected the testimony of Joseph Smith.

Births, Marriages, and Deaths.

MARRIAGES.

COWARD-GRADON.—May 21, at Bloomsbury Chapel, London, by the Rev. J. P. Chown, John Coward, of Western Hill, Durham, to Elizabeth Jane, only daughter of John Gradon, of Western Hill, Durham.

CHEETHAM-SHORROCK.—May 21, at Union Chapel, Manchester, by the Rev. A. MacLaren, D.D., William Henry Cheetham, of Calcutta, to Rachel Henrey (Harrie), youngest daughter of the late James Shorrocks, of Darwin.

FIGG-WHITLEY.—May 22, at Camberwell-green Chapel, by the Rev. John Pillars, of Huntly, N.B., assisted by the Rev. Chas. Stanford, D.D., William Figg, of Fir Lodge, Denmark-hill, to Maria Ellen, youngest daughter of George Whitley, Esq., North-terrace, Camberwell, Surrey.

DEATH.

GRANT.—May 23, at 35, Cornwall-road, Bayswater, James Grant, Esq., late Editor of the "Morning Advertiser," aged 77.

ALLPORT.—May 23, at Coldharbour-lane, Camberwell, Franklin Allport, in his 78th year.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette*. Sold only in packets labelled—"JAMES EPPS & CO., Homeopathic Chemists, London."

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